

DIS-ORIENTATION

1982

Everything You Always Wanted
to Know About Wesleyan
that No-One Else Will Tell You



PAID FOR BY THE HERMES

This leaflet was brought to you with the help of: Charlie Brenner, Jim Conley, Julie Croston, Jennifer Cunningham, Disorientation III, John Ely, George Gleason, Evelyn Gonzales, Hermes, Iahu, Helen Johnson, June 14th CD. Handbook, Ellen Kestynbaum, Lori Kipnes, Jenny Linger, Livermore Handbook, Steve Lucier, Rachel Miller, Matthew Nathanson, National Resistance Committee, New Indicator Collective (San Diego), Sue Peabody, Nic Sammond, Paul Spivey, Steve Zippie.

This leaflet was brought to you without the help of Ed Beckham, Colin Campbell, Bobby Clark, Ron Daniel, Nils Fredrickson, Karl Furstenburg, Nat Greene, Richard Huddleston, Willie Kerr, Robert Kirkpatrick, Nancy Lewinson, Jack Paton, Ed Shanahan, Burt Sonnenstein, Robert Taylor and Bill Wasch.

Welcome to Wesleyland. We hope that this leaflet is a useful introduction for you to some aspects of life and politics at Wesleyan and in Middletown that the administration probably did not tell you about during registration. The following leaflet is not comprehensive. We apologize to those people and groups who

feel that something important was omitted. Unfortunately, there were not enough of us to get everything done, nor could we agree among ourselves on everything that should be included. We all had incompletes to finish, houses to move, jobs to go to, etc. But . . . WE DID THE BEST WE COULD.

LAST YEAR

(now dead)

1981-82: Wesleyan celebrates its 150th anniversary (the sesquicentennial). (9/19) 17 Wesleyan students attend Solidarity day in Washington. (10/2) Budget Advisory Committee (BAC) issues initial report on aid-blind admissions. (10/12) 250 students rally at North College in response to KKK rallies in Windham, CT. (10/13) Ntozake Shange reads from her works, World Music Hall. (10/22) Racist, anti-semitic posters discovered on campus. (10/23) 100 people attend World Food Day rally. (10/23-24) Ujamaa sponsors inter-collegiate minority students conference. (10/26) 300 rally in response to racist posters found on campus. Ajua Campos and Ujamaa present demands to Colin Campbell. (10/29) Dave Dellinger speaks. (10/29) 2 KKK members appear at Downey House. (10/30) Students stage protest against sexual violence outside the film "Dressed To Kill". (11/14) South Africa Action Group (SAAG) demonstrates outside Board of Trustees meeting, calling for divestiture from South African holdings. (11/81) Middletown anti-authoritarian rally held. (11/15) Wesleyan Student Assembly (WSA) unanimously supports continuation of aid-blind admissions policy. (11/16-17) 25 women Wesleyan students participate in Women's Pentagon action, protesting the build-up of nuclear weapons. (11/18) Gen. William Westmoreland, commander of U.S. forces in Vietnam, addresses crowd of 600. (11/21) Middletown-Wesleyan "Open Forum On Racism" held. (Jan. 1982) BAC issues report recommending the elimination of aid-blind admissions. (2/3) Ruth Hubbard speaks on "Politics of Women's Biology"; over 100 attend. (2/6) Trustees vote unanimously to end aid-blind, while 70 students protest outside. During the demonstration, one student hit Dean Beckham with a pie. (2/17) Wojciech Karpinski, member of Solidarity, addresses 100+. (2/20) 8 Wes students sign open letter publicly declaring their resistance to draft registration. (2/25) Bella Abzug speaks. (2/27) Trustees approve 13.1% tuition increase. (3/1) 600 Wes students march in Washington (National Student Lobby Day) to protest federal cuts in higher education. (3/2) Alan Alda speaks at ERA fundraiser. (3/4-7) Africa weekend at Wesleyan. (3/6) Wesleyan/Middletown "Rally For Racial Unity", to protest upcoming KKK rally in Meriden, CT. (3/17-30) Wes

KKK rally in Meriden, CT. (3/17-30) Wes students work as "missionaries" for the passage of the ERA. (3/31) Abbie Hoffman speaks. (4/3) Angela Davis speaks to 300+ crowd. (4/5) Middletown Common Council votes to support the nuclear freeze. (4/15) Saga Food Service workers join Local 217 of the Hotel and Restaurant Employees and Bartenders Union. (4/5) Robert O'Malley named new director of the Center for Afro-American Studies (CAAS). (4/13) Kwame Toure (Stokely Carmichael) speaks. (4/17-18) Wesleyan hosts Northeast Conference on financial aid. (4/18-24) Nuclear Resistance Group (NRG) sponsors Ground Zero Week at Wesleyan. (4/19) Wesleyan Safety Shuttle begins operation; use of escort drops. (4/24) Women's Music Day, Pine St. Field. (4/24) Nuclear Freeze Rally, North College. (4/29) 200+ rally on National Student Day of Protest; present Colin Campbell with 1300 signatures demanding the reinstatement of aid-blind admissions. (4/29) Wesleyan forum on the effects of the federal budget cuts in Middletown. (5/1) 20 students go to Washington for National Days of Resistance rally against Reagan's economic policies. (5/1) Wesleyan students stage mock funeral for Aid-Blind admissions during the Sesquicentennial party. (5/12-18) 19 students stage 150 hour sit-in in the Treasurer's offices, demanding the reinstatement of aid-blind. During the week, hundreds of students participated in rallies, educational forums, die-ins, candlelight vigils, meetings with the administration, and various other actions. (5/18) 3-400 rally to vow continued support for aid-blind fight; sit-in ends. (5/22) Middletown Celebration of Peace in support of Nuclear Freeze. (6/6) 150th commencement. 100+ graduates forego caps and gowns and donate money to special fund for financial fund. (6/12) Rally for Nuclear disarmament in New York. (8/10) Wesleyan Student Russell Ford indicted for refusing to register for the draft. Russ was jailed when he refused to sign a \$10,000 surety statement.

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Timeline 1968 — 1981

1968-69: (10/11) Black students burn yearbook, citing omission of Blacks and white middle class slant. (2/21) 100 Black students, some armed, occupy Fisk to honor Malcolm X Day and protest "classes as usual" decision by faculty. (4/11) Afro-American Institute founded by unanimous faculty vote in response to Fisk takeover. (5/6) 160 occupy President's office for 27 hours to protest military recruiting.

1969-70: (10/17) Moratorium Day endorsed by faculty, EPC, professors cancel classes, 1500 march in Middletown. (12/12) Military recruitment interviews cancelled in face of student strike threat. (1/30) Student member of Board of Trustees Investment Committee moves that Wes withdraw from some or all companies with South African subsidiaries. (2/7) Pres. Etherington resigns to run for Senate. Provost Rosenbaum becomes Acting President. (5/1) Free Grateful Dead concert. (5/6) Wes. STUDENT STRIKE in protest of Nixon's policies. Near 800 demand: 1) Free Bobby Seale & other political prisoners, 2) U.S. out of S.E. Asia, 3) End all university complicity with War Machine. Faculty, Acting Pres. Rosenbaum endorse strike.

1970-71: Class of '74 first with freshmen! (10/2) Campbell and Acting Pres. Rosenbaum issue unilateral interpretation of Conduct Code, bypassing the SJB. Included are provisions banning occupations of university buildings and denying bail funds to Wes students. (10/13) Students vote to join Univ. Senate (without parity). (10/20) Campbell becomes president. (2/2) Alumni Relations Office Firebombed. (5/5) Kent State memorial Day of Concernment march in Middletown demanding: (1) End the War, (2) Guaranteed minimum income for family of 4 of \$6,500, (3) End political repression.

1971-72: (10/13) 40 students stage Moratorium Activity at Chapel. (10/26) Campbell announces New Investment Policy of voting proxies to increase companies' social responsibility, but cites Wes voting (in recent GM controversy) in which we supported only one of three proposals for open management. (10/26) Admissions Policy changes, favors academic seriousness over diversity. (11/23) Admissions Committee votes not to join Un. Senate, to avoid "unnecessary pressure". (2/18) New Library to be built on the Scott Lab site by 1976. (4/21) Senate approves study committee report proposing student parity, and students strike for one day protesting escalation of the war. (4/25) Faculty offers medical aid to Indochina, and students vote to support New England strike May 4. (5/13) 25 students sit-in at Raymond Engineering to protest war complicity. 65 demonstrate outside. 7 students, 1 prof arrested.

1972-73: (10/20) EPC decides against a return to requirements. (10/27) Univ. Senate condemns bombings in Vietnam and erosion of civil liberties in U.S. (11/28) Senate backs Ujamaa's demands to recognize killings of 2 Black Southern U. protestors by lowering flag to $\frac{1}{2}$ mast, contributing to protestors' Defense Fund and sending condolences to slain students' families. Campbell refuses a Wes contribution to the Defense Fund. (12/5) 3 Stud., 3 Profs., 3 Admin.'s propose a Wes Student Defense Fund.

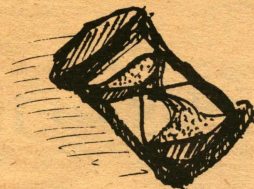
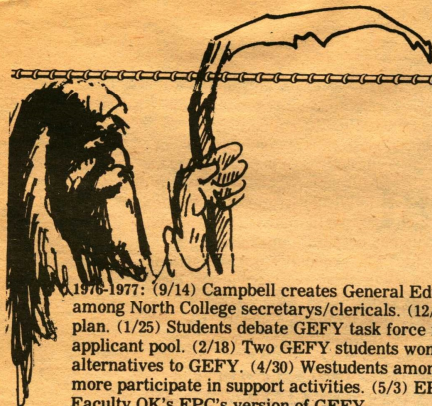
1973-74: (10/23) Latin House funded. (10/26) 1165 have signed Impeach Nixon petition. (2/5) First Black faculty member to get tenure. (3/15) First Women's Weekend. (4/4) Administration's budget calls for 43.4% cut in Afro-American Institute.

1974-75: Women's center opens in Butterfield. (10/25) Campbell's Task Force urges dissolution of Univ. Senate, end of student parity. (10/29) National 'Alice Doesn't' Strike Day - Housing and Treasurer's office close when women walk off their jobs. (3/7) Faculty cuts students from Senate, end parity on faculty committees. (4/1) 700 participate in last Vietnam moratorium. (4/25) Campbell invite Nixon defense council Wright as Commencement speaker; Wright bows due to student pressure. (5/6) Student Union approved. (5/9) 150 Blacks and Latinos demonstrate against financial aid cutbacks.

1975-76: Feminist House founded. (9/23) Argus editorial criticizes Campbell's budget cut plan ("Red Book") for attacking academic programs, not administrative luxuries; a month later, Trustees unanimously approve this controversial plan. (2/27) Students at Student Union condemn Administration's new binding pre-registration plan. (3/5) Student Union presents counter-plan for pre-registration, it wins EPC and faculty endorsement. (4/9) Truck carrying radioactive waste crashes into Washington St. bridge, no leakage reported.

Continued on next page.

HEX! THIS IS PAGE 3



76-77

1976-1977: (9/14) Campbell creates General Education and Freshman Year Task Force (GEFY). (11/16) Discontent, demoralization among North College secretaries/clericals. (12/7) GEFY report recommends academic requirements. (12/14) Students blast GEFY plan. (1/25) Students debate GEFY task force in open meeting. (2/4) Admissions Dean Jane Morrison states requirements could hurt applicant pool. (2/18) Two GEFY students won't sign, promise minority report. (4/5) Student Union, GEFY minority reports proposed as alternatives to GEFY. (4/30) Westudents among 1414 arrested in non-violent occupation of the Seabrook nuclear power plant site. Many more participate in support activities. (5/3) EPC follows GEFY structures but bags requirements, changed to expectations. (5/13) Faculty OK's EPC's version of GEFY.

77-78

1977-1978: (10/4) 45 Westudents charter a bus to Kent State University for demonstrations against the building of a gym on the site of May, 1970, killings. (4/1-18) Period of intensive campus activity initiated by the South Africa Action Group including films, lectures, and a demonstration for the Board of Trustees calling for divestiture and attended by 300 people. This activity culminates in a 90-hour sit-in in Campbell's office. The sit-in called for a committee to construct a plan for Wesleyan's divestiture from its South Africa-related holdings. (6/23-25) About 50 Westudents from three affinity groups join 20,000 other anti-nukers in a legal rally at the Seabrook nuclear plant site.



78-79



1978-1979: (9/1) The secretaries and clerical union, the first university group in New England to organize, became the first to go out on strike. The campus was active with pickets, petitions, and a moratorium on classes. The final agreement involved concessions on both sides with the secretaries winning a salary raise. (9/17) Ralph Nader speaks to a full house in McConaughy. (9/20) First WSA elected. (9/21) Julian Bond addresses 600. (11/8) Board of Trustees' Social Implications Subcommittee appoints a committee, the South African Investment Task Force, to examine each company in which Wesleyan holds stock. The Task Force (SAIT) was created to decide which companies' employment policies are considered socially beneficial to minorities in South Africa, and whose stock we should sell because of labor practices which support apartheid. (3/9-10) Wesleyan students arrested in Seabrook, New Hampshire. They were blockading the delivery of a core reactor pressure vessel to the nuclear plant under construction there. 186 total were arrested, with about 600 providing support. (April) Henry Abelow, junior professor of history, denied tenure by the President's Advisory Commission. The campus was in an immediate uproar. Abelow had one of the best teaching records of any faculty member. Students immediately protested, citing the case as a blatant example of the "publish or perish" trend. Campbell eventually bowed to student demands, and granted Abelow tenure after several rallies involving hundreds of students. Another issue in the case centered around four students who were found spray-painting graffiti in support of Abelow, and arrested. Many felt that the administration placed more value on the preservation of the university's buildings than its quality of education. (4/1) More than 30 Westudents join 250 others in protest at Millstone nuclear power plant. (4/3) 100 Wesleyan students joined in a rally in Hartford to support women's reproductive rights. 1308 students signed a petition supporting the action. (4/7) 200 students gather in front of North College to protest budget cuts and lack of student input into decisions. In a separate but related demonstration, 60 black students read a statement at Downey House at noon to support the tenure case of Estaban Vega, a black theater professor, and to protest a decline in commitment to minority enrollments at Wesleyan. (4/9) 100 Wesleyan students attended a silent vigil at Groton, Conn. to protest the launching of the first Trident nuclear submarine. A total of 3,000-4,000 attended the demonstration. 2 Wesleyan students were among 230 arrested for doing civil disobedience in front of the gates to the shipyard by non-violently blocking access. (April) Wesleyan drops investments in two banks, Morgan Guaranty Trust and Manufacturers Hanover Trust, for lending money to the South African government. (4/24) Bobby Seale, co-founder of the Black Panthers, addresses crowd of about 300 students.



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79-80

1979-1980: (9/19) Michael Harrington, well-known leftist author and founding member of the Democratic Socialist Organizing Committee, addressed a crowd of about 150 Westudents. (9/26) President Campbell releases Whitebook report, recommending faculty cuts, increases in the size of the student body, and tuition increases, as well as suggesting that many areas, including the colleges and ethnomusicology, be drastically reduced or eliminated altogether. (10/1) Jane Fonda and Tom Hayden address crowd of 250 to 300 in the Hockey Arena. (10/10) 4,000, including three Wesleyan students, attempt to occupy the site of the Seabrook nuclear power plant. Although the protesters were non-violent in that they did not try to hurt police, they did attempt to break through police lines. Hundreds of police, armed with mace, clubs and tear gas, prevented them from gaining access to the site. (10/29) 16 Wesleyan students arrested at mass civil disobedience action at Wall Street. Over 1000 were arrested in all at the action, in which 2,000 participated. The protesters attempted to block access to the Stock Exchange for a whole day, in order to dramatize the link between corporate profits and the nuclear industry. (10/29) 65 students leafleted and picketed a showing of the porn flick "Deep Throat." The group attempted to explain to the community the link between pornography and violence, and stressed the fact that paying to view pornography encourages further production of it. (11/5) A group of undergraduate women present a petition to the Educational Policy Committee (EPC) requesting that it endorse a Women's Studies Program. The report was 34 pages long, and was the result of a year's work by many students. The EPC approved the program a few months later, although in a much-modified form that did not include a permanent major. (December) Three committees, one of students, one of faculty and one of both, all release reports opposing adaptation of the budget presented for the next five years in the Whitebook. (January) President Carter calls for draft registration—400 students attend initial meeting to discuss resistance to the new policy. (1/29) 150 students hold anti-draft rally at North College, despite sub-freezing temperatures. (2/3) Forum in Crowell, with three different speakers—an Army officer, a representative of the War Resister's League, and a draft counselor. Student group officially forms to oppose registration. Student Trustees release formal counter-proposal to the Whitebook. (2/9) Wesleyan anti-draft coalition sponsors conference of groups from all over East Coast. Approximately 75 people, from at least 20 other schools, as well as other organization, showed up to discuss means of co-ordinating resistance. (2/12) Faculty votes to request to President Campbell that he not present his five-year plan to the Board of Trustees, but that he should give the campus larger to examine the proposal, and should examine other methods of financial management for the school's resources. (2/24) Board of Trustees approve all of Whitebook projection, despite votes by faculty opposing them, and over half the student body signs a petition opposing them. 250 students and faculty held a vigil outside the meeting, but to no avail. (3/7) Draft counseling service opens on campus, staffed by students trained by university Minister Alan Burry. (April) 25,000 protest draft registration in Washington. Although the rally was during Spring Break, many Wes students made it on their own or in groups. (4/12-13) Wesleyan's Board of Trustees votes to divest all of Wesleyan's holdings in Standard Oil of California because of that company's activity in South Africa. (4/27) Wes students attend rally at Groton to protest launching of the Trident nuclear submarine, the Michigan. (4/27&28) 50 student volunteers canvass Middletown to raise money for SAFE. A total of \$1,200 was raised. (5/1) The faculty votes to make Science in Society a permanent part of Wesleyan's curriculum, removing it from a five year probationary status. (5/2) 90 take part in march around Middletown to raise awareness about rape and sexual assault.



Ann Simonson, wearing gown of hotdogs, luncheon meat and salami, protests at Miss California Pageant in Santa Cruz. Photo by John P. Scheuer/Santa Cruz Express.

80-81

1980-81: (September) Demonstration in Scotland Connecticut to protest rally held there by the Ku Klux Klan. (9/17) Barry Commoner speaks to over 450 in 150 Sci. Center. Commoner was Citizen's Party candidate for President, as well as a widely known ecologist who opposes nuclear energy. (10/24) International Disarmament Day, 20-25 students hold demonstration on Main Street. Dramatized the threat of death caused by a nuclear holocaust by acting out radiation deaths. (11/16) Women's Pentagon Action. About 15 women from Wes joined a group of 2-3 thousand. The protestors joined arms, forming a ring around the Pentagon to demonstrate solidarity in fighting patriarchal militarism. (November) Wes students join in rally at Groton, Conn.'s Electric Boat to protest launching of nuclear fast-attack submarine USS Baltimore. (11/14) Campus responds to a vicious, racist letter sent to Malcolm X House with a moratorium on classes, a rally of over 600 students in front of North College, and active discussion groups held all over campus. (11/19) 200 students gather in front of Scott Labs to urge the administration to re-furbish that currently unused building into a Student Center. (February) Wes students join 200 in New Haven to protest appointment of Alexander Haig as Secretary of State. (3/3) 8 Westudents joined strength with 200 protestors at the nuclear power plant under construction in Seabrook, N.H. The protestors tried to physically block the passage of the Reactor Pressure Vessel which was being moved from the dock to the site of the plant. They were dragged off the road by police several times, and were forcibly kept away at the entrance to the plant by the fists and clubs of the cops. (3/28) 2nd anniversary of the accident at Three Mile Island. 30 Wesleyan students release helium balloons from the nearby Connecticut Yankee nuclear reactor. The balloons carried cards informing the public that, in the event of an accident, radiation would carry at least as far as they balloons. (April) Over 1,000, including 35 from Wesleyan, gather to protest at the sea-trial of the fast-attack nuclear submarine Corpus Christi. Of specific concern was the name of the submarine. Many questioned the appropriateness of naming a weapon capable of killing millions with a name that means "Body of Christ". (April) 100 or more gather on South Green for a Rally for a Fair Budget in protest to Reagan's shift from the funding of human needs to military madness. (4/2) Teach-in in the Wesleyan Chapel, with various speakers who have lived or worked in El Salvador, to discuss U.S. involvement and intervention there. (4/3) 150-200 gather in the Chapel for service mourning the hundred black children killed in Atlanta. (3/30-4/12) 2 weeks of "Women's Fortnight" to celebrate 10 years of women at Wesleyan. All kinds of speakers, performances and other events to examine sex-roles and oppression of women both throughout society and here at Wesleyan. (4/8&9) Temporary sit-ins held by 200 students, sponsored by the WSA, to protest tuition hikes, and a lack of coherent educational planning. (4/9&10) Ecos Fair held at Wesleyan—includes speakers and workshops, with many guests, well-known for work in developing appropriate technology and opposing the despoiling of the environment. Also featured concerts by Holly Near and Tom Paxton. (4/18) Forum held on South Green in Middletown to discuss aspects of U.S. involvement in El Salvador. Speakers included representatives of labor unions, the Middletown representative to the State Legislature, and other community leaders. 75-100 attended. (5/3) About 100 Wesleyan students travel to Washington to march in demonstration sponsored by the People's Anti-War Mobilization. About 50,000-60,000 attended this demonstration, held to oppose U.S. aid to the repressive regime in El Salvador. (5/24) Wesleyan students join others at rally to protest the award of honorary degree to Alexander Haig by Fairfield University. (5/26) Representatives of the Nuclear Resistance group who own stock in Northeast Utilities present a proposal to halt construction of Millstone Unit III, nuclear power plant at NU's annual shareholders' meeting. The proposal received 7.7 percent of the vote, which was considered very impressive. (Graduation) At least 1/4 of the graduating class wears red arm bands to show solidarity on various issues, ranging from sexism to racism to anti-militarism to preservation of the ecology.

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-or- Why isn't there a toilet in
Burt Senenstein's office?

Since the 1960's, Wesleyan has had an aid-blind admissions policy. This means that students were admitted to the University regardless of their need of financial aid. The university promised to come up with the means (through scholarships, loans and work-study jobs) to allow all admitted students to pay for their education at Wesleyan. This promise no longer exists.

Funding for financial aid comes from four main sources: federal and state aid, a portion of the interest from Wesleyan's \$130 million endowment, and money from the school's operating budget. (The operating budget includes salaries, utilities costs, office supplies, maintenance, etc. and comes out of the students' tuition and university revenues.)

By the mid-1970's, federal and state aid to universities had leveled off, while energy costs and inflation were soaring. Wesleyan began to dip more heavily into its operating budget in order to provide financial aid to everyone who needed it.

In the spring of 1981, the Administration asked the Budget Advisory Committee* (BAC) to prepare a report which would evaluate the university's capacity to maintain the aid-blind policy, given similar economic trends over the next five years. Rather predictably, the BAC returned in January of 1982 with a report saying, in essence, "If inflation continues and federal aid remains at the same level, Wesleyan will have to depend upon its operating budget to an increasing degree in order to fund financial aid students over the next five years." In order to curb this trend, they recommended (with some reservations) that Wesleyan put a limit or "guideline" of 10% on the amount of the operating budget that could be used to fund financial aid.

The "guideline" has altered Wesleyan's admissions policy significantly. Wesleyan will accept students based on their scholastic and other criteria until the 10% cap has been reached. Afterwards, ability to pay will be a factor in the consideration for acceptance to the university. (If you can't afford it, you won't be accepted!)

The BAC report met with a great deal of criticism from the student body. Many students object to the report on the grounds that it did not satisfactorily explore alternative funding measures to preserve the aid-blind admissions policy. They object to the impact that the new policy will have on the makeup of the student body since the percentage of students on financial aid will probably drop from 40% to 33% in four years. Furthermore, they believe that the new policy may discourage low and medium income students from applying in the first place.

*The BAC is one of a number of committees of students, faculty and administration whose purpose is to make recommendations on various issues to the President of the university. The president then makes recommendations to the Board of Trustees who then vote on university policy. If the Board votes against the President's advice, it is a show of no-confidence. This has never happened. Therefore, it is safe to say that, in effect, all of the decision-making power with regards to university policy rest with the President.

In late January, the Wesleyan Student Assembly drafted a statement to express its "frustration and dissatisfaction" with the report. On February 22, a number of students demonstrated outside of the trustee meeting when the trustees voted to adopt the guideline. Neither of these actions on the part of the students had any perceptible effect on the administration or the trustees, and the 10% guideline was unanimously accepted.

In April, a number of students drafted a petition with the following four demands:

- 1) that Wesleyan return to a fully aid-blind admissions policy that assures equal access to education.
- 2) that a student/faculty committee be established whose primary focus is to study fiscally responsible ways of financing aid blind admissions. This committee must have access to any and all information requested and its recommendations will be the subject of a campus-wide referendum. If the recommendations are not approved by the community, they will be returned to the committee for further review.
- 3) that student trustees be granted full voting rights.
- 4) that President Campbell and the

Board of Trustees voice the university's opposition to the federal cuts in higher education.

These students felt that the third demand would help to insure that they have more influence in making university policy decisions. (Hence the slogan: "Student Power - Not 'Input'" which you may see as graffiti across campus.)

Within a week, students who called themselves "The April 29th Coalition" had collected 1284 signatures on the petition. They presented it to President Campbell. He responded one week later, refusing to meet the demands. He thanked the students for their concern and said that he would work with elected student representatives, implying that because the Coalition had no official standing, it was beneath his consideration.

The Coalition decided that more drastic action was called for, and after lengthy debate, began preparations for a sit-in in North College (Administration office building) to call attention to their demands, and sincerity. The sit-in was to last 150 hours (to commemorate Wesleyan's 150th birthday) or until the administration made a substantial concession to the demands; whichever came first.

On the morning of May 12, President Campbell was given one more chance to accede to the demands. When he refused, 22 students marched into the Treasurer's office and sat down.

During the week of the sit-in, approximately 200 students supported the action by leafletting, collecting signatures, presenting information sessions and press conferences and sitting in the office itself. Six to eight hundred students attended rallies and information sessions. Approximately 1600 students (or almost two-thirds of the campus) signed the petition.

Not surprisingly, the administration did not accede to any of the Coalition's demands. Instead, they have offered to publish a newsletter which will inform students of upcoming decisions which could affect them, and of committee reports of the issues. Secondly, they agreed to form a sub-committee of the BAC and the Student Affairs Committee which will analyze the impact of the new non-aid-blind admissions policy on the socio-economic makeup of future incoming classes as well as its effect on education in general. The administration showed no clear commitment to generating possible alternative funding sources, although they are planning a Capital Fund Drive to solicit funds for the endowment. Only some of these funds will be earmarked for financial aid. There will also be an open-air trustee meeting in September where students may voice their opinions.

The sit-in itself was both a success and a failure. It was successful in that it helped to raise the level of awareness of the aid-blind issue among students.

Quite a few students who formerly considered themselves "not very involved" took on large amounts of responsibility and found that they were valuable to the action. The administration became aware of the serious distance between itself and the student body and took some preliminary measures to correct this.

On the negative side, the school is moving toward a discriminatory admissions policy and has made no substantial efforts to reverse this trend. In addition, those students who formed the Coalition did not include minority students in the initial planning of the action, thus alienating a vital and concerned force in the debate seriously discrediting their position. For this reason, the Coalition disbanded in May with the intention of reforming along broader lines in the fall.

The odds, however, of bringing back the aid-blind admissions policy with any coalition do not look very good. The Board of Trustees has never reversed a decision and is unlikely to do so now. Instead, the university is focusing its current efforts on the Capital Fund Drive, primarily for unrestricted funds, some of which will be targeted for financial aid, which the administration has declared "a (sic) highest priority". If we can come up with enough funds from these and other sources, we may never have to exceed the 10% limit of the operating budget and the incoming classes will continue to be admitted totally aid-blind.



This year, we students must inform ourselves and take action early in the decision-making process on any major policy decision. We cannot wait until the trustees have voted to voice our concern. We must take every opportunity to influence the university's policy at the earliest possible time.

For those concerned, the most promising option for raising funds for financial aid is to solicit the recent alumni. If they can be convinced to give, however much, only to financial aid, a trend might be started which could, in time, improve the situation.

You can involve yourself in any of the following areas:

- Alumni Fundraising
- Campaign to grant student trustees full voting rights (as at a number of other colleges)
- Minority Recruitment Drive
- Tax-Exempt Bond Plan (Wesleyan could generate funds for F.A. by floating tax-exempt bonds through the state of Connecticut.)
- Expanded Wesleyan Loan Program
- Congressional Lobbying
- Information Dissemination and Education

For more information, contact:
Sue Peabody Box 435/346-1384
Julian Simon Intown 8/ ext. 2673



Institutional education is bullshit.

-Albert Einstein (kind of)

Perhaps the most valuable education one can receive at Wesleyan is gained through work outside the conventional curriculum. Group tutorials on any subject under the sun can be arranged, providing a unique opportunity to tailor a college degree to your wishes.

If graduating with high honors (or, alternatively, sleep) is not one of your priorities, opportunities to learn by doing abound. The student groups mentioned in this booklet allow one to learn as much as you want. Just attending meetings informs one of the issues concerning the group. Invariably groups need some researching of relevant facts and preparation for events. Members of the Nuclear Resistance Group, for example, prepared and presented a shareholders' resolution in front of the annual meeting of Northeast Utilities, the nation's most nuclear-dependent utility. The research involved the financing of nuclear power plants, the recent history of cost overrun cancellations, and how to present a resolution through the Securities and Exchange Commission. The resolution received seven percent of the vote and considerable news coverage. Learning how the real world works, who makes decisions and how to go about voicing one's views should be part of everyone's education.

If you are interested in an area and no student group addresses your interests, forming one yourself takes time, but certainly can be done. Posters announcing a meeting for "all those interested in..." will attract others sharing your interests. No more is necessary to form a group than to have a few people, but if you want WSA funding you'll have to prepare a budget, submit it to the Student Budget Committee (WSA office, second floor of housing), and appear before the committee to present your ideas about the group. This can be done in the next few weeks, or at the end of the semester (for the Spring term). Talk to Carl MacDermott in the WSA office for details.

Descriptions of the purposes and activities of various student groups (but not all, due to lack of knowledge/time) follow.

Look
Elsewhere!

this is
merely
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Ajua Campos

A concerned group of Latinos formed Ajua Campos in 1969 to create a strong bond among Hispanic students and to maintain a strong Hispanic presence on campus. The name "Ajua Campos" is of special significance; "Ajua," is a Mexican war cry and "Campos" was derived from Pedro Albizu Campos, an esteemed Puerto Rican nationalist. While urging the unity of all Latin peoples, Ajua Campos pays reverence to one of our most prominent leaders.

With their roots firmly established this small group went full force into action, fighting to increase the number of Hispanic faculty and students at Wesleyan. Ajua Campos also strove to educate themselves and the Wesleyan community of their rich and cultural heritage.

Three years later, the students through continued struggle and protest acquired "La Casa, (the house) de Albizu Campos." Today the house remains as the center for the organization. It is here where we plan many of our activities; it is here where we work not only to maintain a strong bond between all our Latino brothers and sisters, but also maintain a bond between the Hispanic community at Wesleyan and the Middletown community. Our house is also the site of our annual Open House. Here Wesleyan students take part in a day of festivities and cultural events.

La Casa serves as one channel through which we can express our concerns and our needs. The house does not segregate us from the white community but instead enables us to share our culture with others.

Presently we are working very closely together to serve as a support system for our incoming freshpeople. Though each year the number of Latino matriculants grows slightly, this year only seventeen Latino students matriculated to Wesleyan. This number is disappointingly low. This year we feel that the administration should make a concerted effort to attract Hispanic students. Publicity concerning the racist events and the cut in aid blind admissions not only discouraged many students from applying to Wesleyan but has also prevented accepted students from matriculating.

The struggle, however continues and Ajua Campos will strive towards making the Latino presence a significant part of the Wesleyan community.

Book Co-op

Students formed the Wesleyan Book Co-op four years ago to fight the high cost of Atticus Book Store's monopoly on textbooks. They're winning their fight.

Members receive free books and discounts on purchases if they work for the Co-op only a few hours each semester. All students can now purchase books for less than they ever did before, and they can sell their used texts for more. And the competition seems to have brought a major improvement to Atticus' used book services.

If you're looking for a way to apply constructive pragmatism to a previously sad situation, come to buy, sell, and WORK at the Wesleyan Book Co-op.

SCORA

reported by
Rachel Miller

The Student Committee on Racial Awareness (SCORA) is a group of approximately 15 students, half black and half white, which addresses the need for serious discussion of the pervasive issue of racism. SCORA believes that racism touches the lives of us all, and it is therefore imperative that we begin to confront these effects.

SCORA was conceived in March, 1981, in response to a series of blatantly racist attacks in the Black, Latin, and Jewish communities, which included an openly threatening letter sent to the Malcolm X House. Fifteen people, black and white, spent nearly two semesters engaged in emotionally charged, intimate discussion about the ways in which racism was a part of their lives--specifically black/white relations, clearly the most tense division at Wesleyan, and the issue to which SCORA was most directly a response. The group also formulated ideas about how they might promote similar exchanges at Wesleyan.

Since December, SCORA has facilitated provocative discussion by coming to dormitory halls and conducting workshops on racism awareness. Last Spring, SCORA also facilitated racism workshops for members of the April 29 Coalition. Clearly SCORA fills a profound deficiency at Wesleyan and is becoming a campus resource. By working closely with the Residential Advisors, SCORA hopes to reach as many halls as possible this year. In addition we hope to reach the non-dorm-dwelling population at Wesleyan through additional workshops and activities.

UJAMAA

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Although a Black student attended Wesleyan as early as 1831, he was forced to leave only six weeks after his arrival. Following his departure, the Board of Trustees prohibited further admission of Black students at Wesleyan. Though the trustees voted to begin admitting African-Americans again in 1835, only 35 to 40 Black students attended Wesleyan before 1965.

1965 marked the first year that Wesleyan made an effort to recruit minority students. As the Black presence at Wesleyan grew, so did the demands of the Black students. In 1968 African-Americans successfully demanded a house to meet their special interests.

In an effort, however, to have their growing demands adhered to, Black students, some armed, occupied Fisk Hall. The occupation of Fisk took place on February 21, 1969 to honor the anniversary of the assassination of Malcolm X. African-Americans demanded 1) a cultural center of Black activity; 2) an increase in the number of Black students and faculty; and 3) the cancellation of classes.

The Wesleyan administration had no choice but to address these demands. Later the same year, however, tension between Black and White students began to grow. Not only were there several bomb scares on campus, but there was actual violence between Blacks and Whites.

In 1970, however, approximately eight hundred students--both Black and White--united to demand 1) the release of Bobby Seale and all other political prisoners; 2) the immediate withdrawal of US troops from Indochina; and 3) an end to all university involvement in the war machine.

Since 1975, African-Americans have made few gains as compared to previous years. Some people feel as if Black at Wesleyan have regressed. While Blacks only represent 3 percent of the tenured faculty, the Black student population is declining relative to the increase in the student body.



During the past couple years, Wesleyan has been plagued with numerous racist incidents. In the fall of 1981, not only were there two Klu Klux Klan recruitment drives held in neighboring communities, but also an anonymous letter threatening the Black presence at Wesleyan was sent to the Malcolm X House. The letter addressed to "all you fuckin' black sambos" stated that, "you think you own the fuckin' campus-well I've got news for you-your just a bunch of slant-faced, low intelligent, pile of rot infested smegma. I have a dream...you all gonna die in pain."

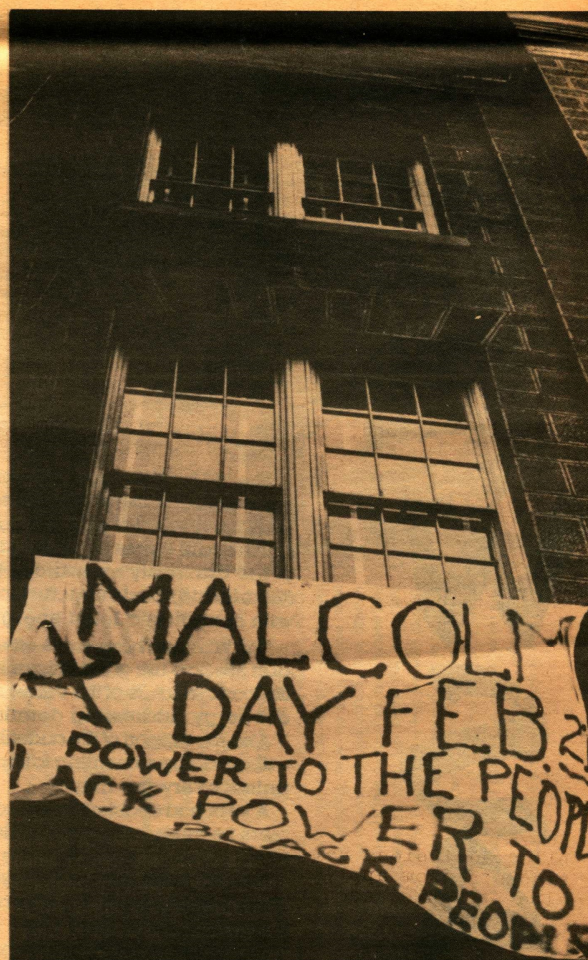
Black students immediately protested the racist letter, demanding that a moratorium be held on Friday, November 21, to combat racism at Wesleyan. Although the moratorium was not officially endorsed by the administration, 600 students gathered together in front of North College to protest racism.

In the fall of 1982, nearly a year after the racist letter was sent to the Malcolm X House, racism once again surfaced on the Wesleyan campus. While the Klan, as in the previous year, held recruitment drives in neighboring districts, ten or eleven anti-Black and anti-Semitic posters, depicting the grossest stereotypical features of Blacks were posted all throughout campus. The caption on one of the sets of posters read 'Wanted Dead or Alive'.

In response to the second episode of racist events during the course of a year, Ujamaa and Ajua Campos on October 23, 1982, presented the administration with a list of demands to insure the physical and psychological well-being of all minority students on campus. In addition to such immediate demands, the two organization also demanded that the administration adopt a stricter commitment to affirmative action. Although the immediated demands were more or less accommodated for, the long term goal of a strengthened affirmative action program was not adhered to.

As the battle against racism at Wesleyan and in our larger society continues, we urge everyone to join us in the struggle.

Yours in the Struggle,
THE CENTRAL COMMITTEE OF UJAMAA



SELF-CRIT

10

by Charlie Brenner

There is a history of dissent at Wesleyan. There is also a history of intolerance, prejudice and narrow-mindedness--among flow-scoers and dissenters alike.

Take the left at Wesleyan. Discover shrewd, hard-working, critical thinkers willing to stick their necks out altruistically. Concerned for those with fewer privileges, sensitive to the politics of personal interactions, these students find a community of similarly occupied students on campus. We tune in to certain analyses that strike us, at once, to be perspicacious, enlightening, applicable. We see fashion as manipulative, oppressive, classist. We eschew fashion. We do not see our "unfashionability," now given the status of political rectitude, as another fashion, presumptuous and judgemental as the one it rejects. We are blissfully myopic. Just like the rest of the world.

Then why aren't we blissful? Sensitive to every possible structural or symptomatic incidence of gender imbalance, sexual stereotyping, misogyny, homophobia (I almost forgot to list homophobia. I wonder if that means something...), ever poised to pounce on linguistic faux pas (my housemate, funnier and less hung up than most, calls these "fox passes"), you'd think that we're all so well-adjusted that we have fully liberated, Rousseauian sexualities. Sometimes, paralyzed by paranoia, overwhelmed by political implications, I'd like to have my consciousness razed. Give me my old self, naive, well-meaning, and less frustratable; I think to myself. No, this must be resolved through praxis, and I don't mean political. One last request, though. While those of us raised in sexist environments are still working on our language problems, please don't continually indict our use of vocabulary as the sexism in the room. Even if we could change our terminologies overnight (and mother and father know we try), we would be masking our underlying sexism. Sexism must be dealt with, not denied. Frederick Douglas said, "If there is no struggle, there can be no progress."

WSA

The WSA (Wesleyan Student Assembly) is largely ineffectual. The group rarely (never) has the support of the student body as a whole. Most students around here are not at all familiar with the financial and educational issues the school faces. The WSA can have some effect on small-scale issues such as adequate security, good use of housing facilities and effective use of the University's resources. Trying to effect the number of faculty, the tenure process, or the (God forbid) basic structure of the University is almost impossible, however. So if you can deal with spending a lot of energy addressing details rather than the whole, this is for you.

The WSA can have some effect on small-scale issues, such as adequate security, good use of housing, and effective use of the University's resources. Trying to affect the number of faculty, the tenure process, or the basic structure of the University is almost impossible, however. So, if you can deal with spending a lot of energy addressing details rather than the whole, this is for you.

Also, the support of the student body is crucial for the WSA. Anyone who criticizes it for being ineffectual without doing something to support it, or at least understanding the issues, is a hypocrite. It cannot act unless everyone helps.

A lot of bad decisions are made by the administration. This is not because they are terrible people, but more because there is a lot to do. Also, they do not always see things from a student's perspective. They have different priorities. It is up to us to make sure our voice is heard.

It is also partly up to us to make sure that non-management and faculty employees do not get abused. The workers here are capable of determining their own needs and demands, but it would certainly help if students could lend some support from time to time.

Almost every issue that anyone around here addresses involves money. There is not enough to provide everything that would be nice to have. Every decision involves a trade-off. This or that, one program or another. Let's make sure that we take steps to try to get the kind of educational opportunity we want.

Racism at Wesleyan? Ask yourself a question. Am I carrying around any racial or ethnic stereotypes? Now, how can we work through this? By interacting with persons of different origins and backgrounds. Potentially, Wesleyan is a good place for this. Actually, it has not been. Let this be a challenge to all of us.

The last year has shown a major agreement between students, faculty, staff, administration and trustees. Wesleyan is in need of change. The left community itself must be revolutionized if it is not to suffer familiar pitfalls, particularly in the precious and discriminatory concept of politically correct behavior. Your new ideas will help. And remember, delta is ready when you are.

GBQ

by George Gleason

GBQ (Gay, Bisexual, and Questioning Men), and LBQ (Lesbian, Bisexual, and Questioning Women) are the two organizations on campus dealing with issues of sexuality and gay/lesbian rights.

Over the summer, the offices of a leading national gay newspaper, Gay Community News, were burned to the ground by arson. Add that to the long list of violent acts and violent new laws directed against gay, lesbian, and bisexual peoples, and you'll see that sexuality is political, and that there is some very real oppression that must be resisted.

Take this quote from the chairman of the Santa Clara chapter of Moral Majority; "Yes, I agree with capital punishment and I believe that homosexuality is one of those that belongs with murder and other sins."

This year, GBQ and LBQ will be taking on a more clearly political role. Additionally, both groups have regular meetings as well as an outreach service to provide confidential counselling about sexuality and related matters. Even if you're not gay, lesbian, or bisexual, talking with GBQ or LBQ can help to increase your understanding of sexuality as a part of human interaction. Time and place of meetings will be announced. For information about LBQ, write to Helen at WES box 397. For information about GBQ, call George at Human Rights House, 347-5286.

Hermes

Hermes is the alternative newspaper on campus. Hermes comes out biweekly on various issues affecting Wesleyan, such as in depth analyses of campus politics, alternative and leftist groups on campus, student and Middletown community interaction, and a calendar of leftist events. Hermes also covers current extra Wesleyan issues as well, such as Poland, El Salvador, the disarmament and anti-nuke movements, feminist concerns, mass culture, black, chicano and native american issues, and anything else that people find relevant -- for example, we financed and help produce this dis-orientation Handbook.

Hermes is located on the second floor of the housing office. It is run by an editorial collective and anyone else who wants to lend their time and energy. We're looking for people to write articles, take photographs, do editorial work, and help with layout, graphics and distribution. Come serve the paper which serves the people!

For info, keep an eye out for posters announcing the first meeting or call John Ely or Matthew Lyons at 347-3204



The Good Harvest is a member owned, collectively run, natural food store located at 686 Main Street in the north end of town. The Good Harvest offers wholesome foods and products, including grains, dairy, produce, vitamins, spices and body care items, at prices competitive with local grocery store.

Everyone is welcome to shop at the store, though members are eligible to vote for the store's annual board of directors. Members are those who either:

1. Are regular shoppers at the Good Harvest, spending at least \$10/week/person for a 6 week period;
2. Pay \$15/year in dues;
3. Work 4 hours/year on a flexible schedule.

In addition, a work option is available to approximately 100 members this fall who wish to work 3 hours every 4 weeks in exchange for an 8% discount on purchases. Applications for membership and the work option are available at the store. The Good Harvest is open 11-7, M-F and 11-5 on Saturday.

In addition, The Eating Well, a natural foods snackbar located in the store is open from 11-2:30 Monday through Saturday.

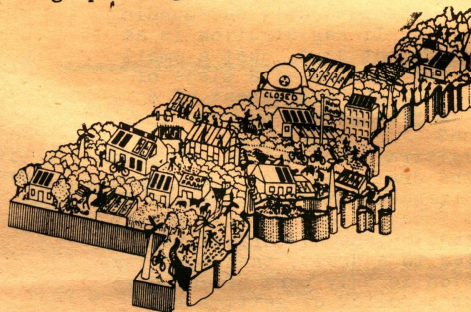
Hint: You'll save a few cents when you shopping if you bring your own bags and containers.

interested special houses

Asian House
Bayit
Community Service House
Ecology House
Feminist House
French House
German House
Human Rights House
International House
Outhouse
Russian House

200 College St
34 Lawn Ave
28 Lawn Ave
69 High St
170 College St
316 Washington St
135 High St
72 High St
170 Lincoln St
132 High St
Washington & High
Lincoln

Random remarks: Ecology House--has traditionally been a base for various sorts of political activity, including anti-nuclear Clamshell activity, anarchist meetings and planning for Eco-fair....The Human Rights House was new last year, but promises to be the base for a good deal of the work done by Amnesty International (AI). AI organizes publicity and direct communication appeal campaigns to urge nations not to engage in torture or deprivation of human rights. Amnesty International frequently holds letter-writing tables at Butterfing's, West College Coffee House, and the Post Office. The Feminist House usually consists of women with a variety of viewpoints on feminism, ranging from very radical to more mainstream concern for women's rights within our present structure. The Feminist House usually holds forums and discussions on various aspects of feminism. Sometimes gatherings are held for women only. If activities are open to both sexes, however, men should not feel shy about showing up. Such occasions have the reputation of providing some of the most relaxed and thought-provoking conversations around.



Ecology House

Located at 69 High St. (just past Butterfield dorms one block), Ecology House is one of several special interest houses on the Wesleyan Campus. It is now going on it's eighth year as a house which has focused on energy conservation, small-scale agriculture, recycling, community living, and both on and off campus community organizing. Past projects have included a solar greenhouse and a solar hot water system, a composting toilet, various types of home insulation, and organizing tours of the house for local grade-school and junior highschool people. We have traditional biweekly vegetarian pot-luck dinners on Friday evenings, and we also try to organize occasional folk-sings. Over the years we have gathered a library of books on environmentalism, ecology and alternative technology, as well as files of such magazines as New Roots, Rain, and Co-Evolution Quarterly which people are welcome to come and use. So please join us for a pot-luck, come and use our resources, or just stop by and visit us sometime.





PRISONER OF

CONSCIENCE

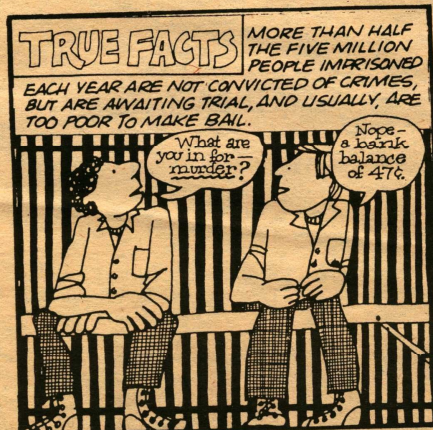
A lot of us will notice an absence at campus political meetings and classes this fall. The missing person is Russell Ford, now incarcerated in Danbury Federal prison awaiting trial for failing to register for the draft. Imprisoned with him was Ed Hasbrouck, a friend and unindicted fellow draft resister from Boston, who is charged with obstructing a federal marshal at Russ' arraignment. Russ has refused to sign any bail forms, so he is likely to be in prison until the trial. If convicted, he faces a penalty of a \$10,000 fine or 5 years in jail.

Russell and Ed are both public non-registrants, like the four other men already indicted, and most of the 160 against whom indictments are now being prepared. Russ has been preparing for this trial for over a year, ever since he wrote a letter to the President explaining his reasons for refusing to register. For him refusal was a moral and political decision based on his beliefs as a pacifist and anarchist. He believes that it should be up to the individual to decide for what cause he or she will go to war (a letter from Russ will be reprinted later in the *Hermes*). Others chose not to register for different political or religious reasons. Nearly 20% of those eligible for registration, approximately 675,000 men, have failed to register so far, and opposition to the law may be growing with the publicity surrounding the trials. If registration is as the government says, just a small thing, the signing of a piece of paper, then why the threat of 5 years in prison? and why the opposition?

Registration cannot be separated from the draft, or from our government's present attitude towards the use of force in our foreign policy. Registration has historically always led to a draft, then war. Registration is only part of our government's policy of getting this country war-ready. Statements made by government officials grow more aggressive, the Pentagon budget soars, billions are spent on the Rapid Deployment Force (designed especially for use in Third world conflicts) and the U.S. pours military aid and advisors into El Salvador. The government grows increasingly impatient with negotiation and diplomacy, and readier than ever to use force to defend repressive regimes and exploitative U.S. businesses abroad. Those interests, not those of the people of this country, will be what potential draftees will be dying for. In peacetime as well as in war, people suffer from the effects of militarization. Right now our economy is in serious trouble partly because of the too heavy burden of military spending. The poor and needy suffer as well as our education and transportation systems.

In contrast to the government's fanatical justification of its policies as protection against Communism, the reality is that military escalation does nothing to alleviate that threat. There is no chance that we will have a direct confrontation with the Soviets using conventional weapons and troops, and the proliferation of nuclear weapons, on which our mutual threat is really based, do nothing to make us more safe, as the arms race has proven. The only use to which drafted troops could be put is U.S. intervention in defense of the international status quo, justified as "making the world safe for democracy". Count up the suffering, the lives destroyed and lost, and the principles bankrupted in the process and ask- is it worth it?

Registration and the draft bolster a system using the rule of violence, not law, and denying the basic freedom of life to both the draftee and the innocent victims he may kill if sent to war. Once a draft is instituted, there will be no more time for questioning its justice, and very little time for anyone to seek exemptions, as little as ten days. Many conscientious objectors will be drafted into hospital duty, freeing medical personnel for war duty, who will in turn free others to fight and kill for causes which will almost certainly be immoral. So it becomes clear to us why we must resist registration as well as other aspects of militarism. The entire power structure that is presently oppressing us and threatens to legislate some of us out of existence, rests only upon our obedience and acceptance of its authority. Refuse to obey and that power is lessened; refuse in large enough numbers and that power is gone.



TO SUPPORT RUSSELL FORD....

Much needs to be done to show solidarity with Russ while he is on trial and to publicize the issues which his defense raise. Here's how to do it:

Contact friends and draft resistance support groups. Spread this information.

Write letters (courteous and respectful in tone) to Judge Blumenfeld telling him of your support for nonregistrants like Russell Ford. Those who try to live by human, moral, and life-centered values may come in conflict with law, but our country—and all humankind—is served well in other ways by those who abide by their conscience. Comments similar to this in your own words may encourage the Judge to consider draft resisters in a more favorable light. His address is:

Judge Joseph Blumenfeld
Federal Building 450 Main St.
Hartford, CT 06103

Also send letters to the U.S. Attorney urging him to drop the charges against Russell Ford and Ed Hasbrouck and that they both be released unconditionally in the interest of human justice.

U.S. Attorney Alan H. Nevas
P.O. Box 1824
New Haven, CT 06508

and Assistant U.S. Attorney Richard Palmer
Federal Building 450 Main St.
Hartford, CT 06103

Ed is from Boston. Send letters to Congress:
Rep. Thomas O'Neill Sen. Edward Kennedy
House Office Building Senate Office Building
Washington, DC 20515 Washington, DC 20510
or call 202-224-3121

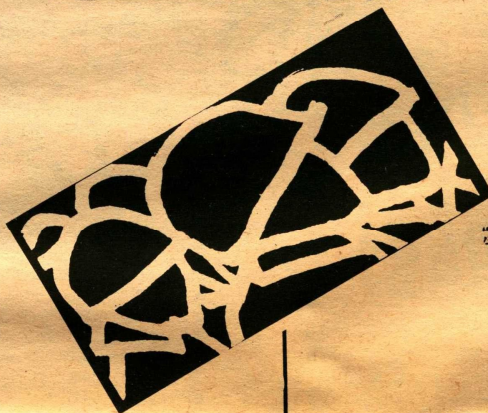
Letters to Russ can be sent to this address:

Russell Ford #07539014 Cell D
Danbury Federal Correctional Institution
Pembroke Station
Danbury, CT 06810

To receive mail in prison, an inmate must sign a release permitting guards to open, inspect, and read all mail. Ed Hasbrouck has declined to sign this release, but it is possible that he may be able to receive post cards.

for further information...

call Human Rights House, 347-5286,
72 High Street.
or Ecology House, 347-3204
69 High Street.



PRACTICE DISARMAMENT WITH YOUR OWN BODY: RESIST DRAFT REGISTRATION!

George Gleason

According to the Selective Service's latest figures, over 700,000 eligible men have resisted draft registration. That's twenty times the capacity of the entire Federal prison system.

If you've already refused to register, don't be scared into changing your mind by gov't propaganda. There is a greater chance of another war starting than there is of non-public resisters going to jail.

If you haven't turned 18 yet, think hard before deciding to sign up. The Draft Counselling Service is confidential and unbiased, and can advise you of your options; call c/o Human Rights House, 347-5286, and ask for Carlton or John.

If you have decided to resist and want to talk with other conscientious criminals, call the same number and ask for George.

If you are interested in doing anti-war work of various kinds -including helping with support of Russ Ford and Ed Hasbrouck and Ben Sasway, all of whom are currently in jail for non-registration, call the same number and ask for anyone from Wesleyan Peace Coalition.

War is immoral and evil, particularly when it is used as a tool of corporate imperialism. There comes a time when morality conflicts with legality. Strong resistance sends a message to Reagan, that he can't have our bodies for military adventures. Sure it's "illegal" and it's a risk, but it's a risk worth taking if you think about what's at stake.





The Women's Community has been growing ever stronger since the arrival of women at Wesleyan in 1971. The presence of women not only served to provide a more balanced and integrated experience for Wesleyan students, but, with the development of the feminist movement across the country, women at Wesleyan began to bring the issues of male dominance and sexism to the front of the minds of many.

The organization of women's groups on campus is always in the process of improving and adjusting to the changing circumstances. The Feminist House, a special interest house on the corner of College and Pearl streets, has continued to help serve as a supportive environment for women who, for various reasons, choose to live with only women, and express an interest in the area of feminism. For 7 years the Women's Center, which acted to coordinate women's activities, was located in the Feminist House. Then, in 1979, some important changes were made. The Women's Center had outgrown its home at the Feminist House, and the women involved in the Center also saw the potential for heightened unity and strength among the various groups concerned with Women at Wesleyan through combined effort and networking. Thus, the Women's Coalition was established. It was, and is now, enjoying a large, centrally located office and meeting space in the basement of the Anthropology Department (the corner of High Street and Tyllis Avenue).

The Coalition sponsors numerous events for women and men on campus. Last year we had Cris Williamson in concert in the fall, and a free outdoor women's music concert in the spring with six well known groups and performers. We also had several speakers, including Ntozake Shange, Angela Davis and Dorothy Dinnerstein. In addition, there is a women's music show called "On the Air With Amelia Earhart" on WESU Sunday evenings from 7 to 8:00.

If you are interested in any of these groups, watch for meeting times or call the Coalition at ext. 2669 or Feminist House at 347-6184 (also if you have any questions). Feel free to drop by the Coalition any time and look around.

The coalition is a resource center with a large, well-used library and comfortable chairs for relaxing, socializing, and holding meetings. It also serves as an umbrella organization for many of the women's groups on campus. One of these is Everywoman's Coffeehouse. Everywoman's is a place to meet, relax, socialize, and to generally enjoy entertainment of a non-sexist nature. It is held on Wednesday nights, alternating between "women-only" and "women and men welcome".

Other groups are Lesbian, Bisexual and Questioning women (see accompanying article) and the Women's Health Task Force. The Task Force is a group of women who work to improve health care for women in a personal, as well as political, context. In the past it has held self-help workshops several times a semester, which are designed to share information with women about their bodies and self-awareness, as well as the newest info about women's sexual health and breast and gynecological self-exams.

IAHU...

Iahu (ya-hoo), Wesleyan's feminist newspaper, came into existence a year and a half ago in response to a felt need for a voice for the growing women's community. The first two issues were printed in connection with Hermes, with the two editorial collectives working separately but printing in the same space. This was seen as a temporary situation, however, and in the fall of 1981 Iahu was founded as an independent paper to be printed six times a year.

Iahu is committed to publishing all kinds of writing by women, including news, political theory, Women's Studies research, reviews, letters, fiction, and poetry. In the past, the editorial collective has taken a radical standpoint on most issues, but we have no intention of dictating political opinion. Thus we accept work from a broad range of perspectives, providing that it is not misogynistic (woman-hating).

Because the paper is young, it is at a volatile stage; our policies are always open for re-evaluation by the current staff. We welcome all women who wish to work on the paper, regardless of experience. (If you are interested, watch for signs for the first meeting.) Submissions may be placed in the envelope on our office door, second floor of the housing office. For more information contact Helen at Box 397.



Feminism

by Ynestra King

Many women see their oppression as political, not individual. Over the past 10 years women have begun to rediscover our history, and to name and work to end violence against women in all its forms, demand equal rights, the rights of every woman to decide when and if to bear children, and to express her sexuality freely.

We are a beginning for this decade but we continue the work of the many brave and visionary women who have gone before us. There was Ellen Swallow, the founder of ecological science. There was Rachel Carson, who wrote *Silent Spring* 20 years ago sounding a warning about chemicals and pesticides which were need heeded until many years later. There were the women of Women's Strike for Peace and the Ban the Bomb movements of the Fifties, making their baby's teeth to Congressmen as a reminder of future generations. And there are the brave women scientists who have spoken more recently and the women who have been at the forefront of the anti-nuclear struggles, the peace movements, struggles against toxic wastes and for occupational health and safety. There are those who have helped us to imagine the world as it could be—artists, poets, writers, and dreamers who have given us new visions of culture, health, technology, community and politics. We are shaking the world.

We oppose war and we recognize its terrible face when we see it, undeclared but all around us. For us war is the violence against women in all its forms—rape, battering, economic exploitation and intimidation—and it is the racist violence against indigenous peoples here in the United States and around the world, and it is violence against the earth.

The story of Love Canal, where a school and homes were built on a hazardous waste site, is a harbinger of things to come. Three to six nuclear bombs are produced each day. The Pentagon nuclear arsenal now numbers over 30,000 warheads and is growing. There are thousands of toxic waste dumps around the country that won't be discovered until observant women notice a common birth defect or sickness in their neighborhood. The coastlines are deteriorating, and the Amazon forest, the source of much of the earth's oxygen, is being rapidly defoliated. Each day a whole species of life becomes extinct, never to be seen again on this earth.

We believe that a culture against nature is a culture against women. In pursuing projects of violence men deny and dominate both women and nature. It is time to reconstitute our culture in the name of nature, peace and freedom, and it is women who can show the way. We must be the voice of the invisible, of nature who cannot speak for herself in the political arenas of our society, of the children yet to be born and of the women who are forcibly silenced in our mental institutions and prisons. We have been the keepers of the home, the children and the community. We learn early to observe, attend and nurture. Whether or not we become biological mothers,

we use these nurturant powers daily as we go about our ordinary work. No one pays us to do this. If children are born deformed or go hungry, if all the people in homes built on a dumping site or near a nuclear weapons site have terrible sicknesses, we are the ones who care for them, take them to the doctor, console survivors, and soothe the terrified. Our feminism grows out of hope and fear—out of a fear for life and the awesome powers of destruction arrayed against it and out of a hope—a hope for women's power to resist and create.

In all our workings we believe in the philosophy of nonviolence—that no person should be made into an "other" to despise, dehumanize, and exploit. Sexism, racism, class divisions, homophobia and the rape of nature depend on this process of objectification. We see the devastation of the earth and her beings by the corporate warriors and the threat of nuclear annihilation by the military warriors as feminist concerns. It is the same masculinist mentality which would deny us our right to our own bodies and our own sexuality, and which depends on multiple systems of dominance and state power to have its way.

Men's fear of women's sexuality has created institu-



tions that limit women's options. These keep us obligated to men and unaware of alternatives to traditional women's roles and compulsory heterosexuality. It is in the interest of all women to support lesbian women. We oppose anything which prevents women from loving each other freely in whatever way we choose.

We are building a feminist resistance movement in the tradition of the militant suffragists of the last wave of feminism from which Gandhi and Martin Luther King drew their inspiration.

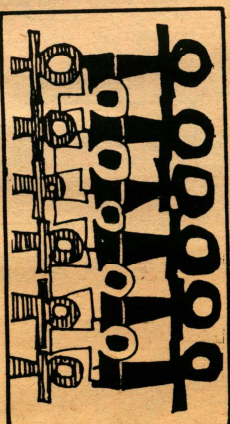
We believe in and practice direct action. By direct action we do not mean activity which is necessarily legal or illegal, but intentional activity which does not even recognize these governmental sanctions. We mean the creation of a tradition which demands that we do not recognize in all matters which concern us, that we do not recognize a higher authority whom we call upon to act for us. If we believe a parking lot should be a garden, we might just dig it up and plant a garden. If we believe that there should be vigils of women against militarism and violence in our communities, we go out and vigil. If we believe that women should be free to walk the streets at night, we will take back the night.

We believe that direct action and massive nonviolent civil disobedience are absolutely necessary to stop the threat of nuclear annihilation. The everyday oppression of living in an increasingly authoritarian, militarized society is as much a feminist concern as reproductive rights or lesbian oppression. The Family Protection Act, which could also be called the Patriarchy Protection Act, attempts to force us into proper male-ruled nuclear families and to shape our consciousness so that we accept their authority. Our feminism is anti-authoritarian and anti-hierarchical.

We are the repositories of a sensibility which can make the future possible. Feminists must exemplify this sensibility in our ideas, our relationships with each other, our culture, politics and actions. It is by necessity that we are utopians. We look backwards to women-centered societies based on respect for life and life cycles. We look forward to new possibilities of reconstituting a culture which is non-hierarchical. Peace is more than the absence of war, as freedom is more than the absence of coercion; they are both ongoing processes. Our movement itself is a process, much as life itself is, without end.

WORKING IN MIXED GROUPS

Feminists working in coalitions or mixed groups often find that it is only women who bring up feminist concerns or address sexism in the group. The feminist movement has been visible and strong for over 10 years. Feminist thinking is widely available, yet the experience of women working in left coalitions most often continues to be that if we are not for ourselves, no one else will be for us. The minute we miss a meeting or turn our backs for a second, a woman speaker is replaced by a man, a man known for his sexism is asked to take a visible public role because "he's so good on everything else," and an analysis of patriarchy as part of the problem is left out of the political statement. It is infuriating, frustrating, and



a reason to avoid working in mixed groups altogether, which many women do. But feminist groups with a holistic politics of connectedness are concerned with the armistice, intervention in El Salvador, ecological devastation and other manifestations of patriarchy not as "add-ons" to women's issues, but as inherent in our feminism, and as integrally connected to the oppression of women. So with trepidation, some of us enter coalition politics and mixed left contexts.

There is the problem of "sexism"—which has to do with language, and who plays what roles in a group, and who counters sexism in group dynamics, but there is also the problem of a basic resistance in the mixed left to feminism as a way of understanding the world. The tendency of most male political thinkers to analyze militarism, imperialism, or ecological devastation primarily in terms of economic interests while altogether avoiding the issue of patriarchy belies a deep level of resistance to feminist thinking.

Another problem feminists run up against in mixed groups is their general lack of collective process. Feminist process, which grows out of our politics, demands participation by everyone in meetings or actions, rotation of leadership and public roles, adherence to the spirit of consensus decision making and concern with the experience of each woman in a group. Learning to work with this kind of process is difficult for women. It is even more difficult for men socialized into a competitive, oppositional, masculinity. Most mixed groups don't attempt a collective feminist process. Those that do provide a context which is more conducive to women's participation than those that organize themselves hierarchically from the beginning.

If mixed groups and coalitions expect feminist participation they need to not only engage in ongoing consciousness raising about sexism in the group with men but they must also develop a feminist analysis of what ever issue/s they're working on and include it in all their programs and educational materials without women having to patiently reintroduce a feminist perspective every inch along the way as if the group had never heard it before. They need to also learn to use a feminist process. If these changes in heart, consciousness, and process are made, more feminist groups and women may be able to work in coalitions and mixed groups on issues that affect us all, including the possible annihilation of our planet by nuclear war, without being forced to compromise our own interests as women.



WOMEN'S STUDIES



Didn't they tell you we have a Women's Studies Program at Wesleyan?

"... you cannot afford to think of being here to receive an education, you will be much better to think of yourselves as being here to claim one."

Adrienne Rich

This has been the philosophy of the Women's Studies supporters since the idea hit Wesleyan in the late '60's.

The questions raised by the women's movement have had a profound impact on academia. The need to address issues of sex role stereotyping, the obligation to understand the historical roots and development of women's subordination (as well as its cultural and psychological effects), and the responsibility to retrieve women's experience from invisibility--all of these have drawn scholarly talent from many fields.

Over the summer of 1977 students began to take initiative. They collected information on Women's Studies Programs at other schools and wrote a pamphlet entitled "We want... And Wesleyan Needs... A Women's Studies Program." In the spring of 1979 a student-student tutorial formed to lay the groundwork for a formal proposal for a Women's Studies Program. A group of students continued to work over the summer and wrote a rough draft of the proposal after an open meeting with faculty. In the fall another student tutorial completed the proposal. By the spring of 1979, the proposal was passed by the Wesleyan faculty, thus culminating ten years of effort by students and faculty to create a Women's Studies Program.

One of the unique and exciting features of the Program is that it is administrated by the coordinating collective, composed of two faculty coordinators and students and faculty with strong interest in women's studies. The on-going decision making and administration of the program is carried out on a collective basis. In addition to weekly business meetings, the collective meets periodically for evening philosophy meetings which provide a forum where more theoretical issues of women's studies as a developing discipline are discussed. The collective also sponsors an annual Speaker's Series, Student Theses Presentations, and one Faculty Research Sharing Forum.

If you are interested in working on the collective--a real chance to "claim" an education at Wesleyan--or if you would just like some more information, don't hesitate to call or drop by the Office, 285 Court Street, room 07, x2660. Or call our Co-ordinators, Marilyn Arthur and Bob Steele.



Gay students at Wes have been organized for well over a decade, as long as there has been a visible gay liberation movement in the U.S. When Wesleyan went co-ed, the Gay Alliance (then a small, semi-secret organization) opened itself to women members, and there remained a single organization for men and women until the fall of 1979. Women, however, were consistently underrepresented in the Alliance, and the imbalance became self-perpetuating as women stayed away precisely because the group was male-dominated. The activities of the Alliance varied from year to year depending on the needs and wishes of members; these have included social events, support groups, discussion groups, political activism, and educational events for the community at large. Highlights of our history/herstory have been participation in the first National March on Washington for Lesbian and Gay Rights in October 1979, and Gay/Straight Raps held regularly on campus to raise consciousness about lesbian and gay people within the Wesleyan community.

In the fall of 1979, the Alliance split into two separate groups for women and men. This division, initiated by lesbians on campus, had been brewing for quite a while and was facilitated by the concurrent restructuring of the old Women's Center into the

present Women's Coalition (an umbrella organization coordinating various autonomous women's groups--see article). Women from the Gay Alliance and lesbians and bisexual women from the Women's Center, feeling that their specific needs had been insufficiently addressed and their distinctive voices lost within the old groups, joined forces to form LBQ--Lesbian, Bisexual and Questioning Women at Wesleyan, one of the founding groups of the Women's Coalition. The formation of separate groups for gay men and or lesbian women--experiences that are far from identical. The two groups maintain close contact and regularly sponsor joint events such as the Gay/Straight Raps, screenings of films like the documentary "Word Is Out", presentations on Lesbian/Gay Pride demonstrations, etc.

In its first semester, LBQ participation skyrocketed, largely in response to the new emphasis, reflected in the group's name, on providing a supportive woman-identified space for bisexual and questioning women as well as self-defined lesbians. Brunches, hikes, women's dances and consciousness-raising groups focusing on sexuality were very popular. The men's group changed its name to GBQ (Gay, Bisexual and Questioning Men at Wesleyan) also in an attempt to reach men interested in being with other men in a safe space and exploring possible alternatives to traditional sexual roles, choices, and lifestyles. Both groups provide a relaxed atmosphere in which to meet other lesbians or gay men, organize support and/or CR groups, sponsor regular social events (parties, dances and informal gatherings around food or music or talk) and offer the chance to organize around common concerns.

All interested people are very welcome at meetings and events. Freshpeople are especially urged to join and help our LBQ and GBQ for this year. Watch the campus papers and posters for meeting times and contacts.

LBQ

NONVIOLENT ACTION

The conventional view of political power sees people as dependent on the good will and caprice of their government and any other hierarchical system to which they belong. Power is seen as something people have — kings, czars, generals hold power as one holds a knife. Power resides in knowledge, control of wealth and in the ability to impose violence. Those who serve have little power. Consequently, those without power must kill or destroy their rulers and replace them in their positions in order to wield the selfsame power.

The theory of active non-violence proposes a different analysis: that government depends on people and that political power is variable, even fragile, always dependent on the cooperation of a multitude of groups and individuals. The withdrawal of that cooperation restricts and can even dissolve power. Put another way, power depends on continuing obedience, so when we refuse to obey our rulers, their power begins to crumble.

In this sense, non-violent action is not passive — nor is it a naive belief in converting the opposition — nor is it a "safe" method of protest, immune from repression. Rather, it is based on a different understanding of where people's power really lies. By acting disobediently, people learn to withhold rather than surrender, their cooperation. This recognizes that the individual's discovery of self-respect is tied to the recognition that one's own assistance makes the unjust regime possible. When a group of people recognize this — as the "untouchables" did with Gandhi's help — the result is massive noncooperation and obstruction involving the use of social, economic and political power.

Then why don't people decide to withdraw cooperation? Why instead do the many obey the few — and how can this change? The authorities are able to wield power both because masses of people passively obey, and because they have the violent means for suppressing dissent — police, National Guard, prison guards and prison cells. A few disobey and are punished, keeping the many afraid.

Yet there are chinks in the armour. First, the repressive apparatus is made up of human beings whose cooperation is essential. A nonviolent approach to the police undercuts their rationale for violence — and reveals to neutral parties the extent to which the system relies on violence and force. Second, the repressive apparatus is based on a minimal level of dissent (i.e., lots of mild dissent), or a small number of militant dissenters. When dissent grows and brings force to bear, the system breaks down. When a non-violent campaign stands its ground using non-violence to resist dispersal (not merely for a day or weekend, but over time), it astronomically raises the cost of continuing violence against it, until it becomes unfeasible.

CONSENSUS

this is a non-hierarchical group decision-making process which you will find used in many organizations at Wesleyan. Unlike voting, which is a process of choosing one alternative from several, consensus is a process of synthesizing many ideas into one solution. Voting is a win or lose game in which people's opinions are often polarized into factions, and in which the concern over winning or losing often obscures the issues involved. It does not take into account individual feelings or needs and often does not result in the best decision a group could have made.

In consensus, each person's input is used in the development of a solution. Differences are discussed until an acceptable compromise is reached, no-one is forced to accept a decision with which he cannot agree and act upon.

NONVIOLENT ACTION

Nonviolent action can be categorized as either direct or symbolic, and legal or illegal (civil disobedience). Direct action, often mistakenly equated with civil disobedience, means seeking to limit or stop an injustice or evil at the source, without appealing to an intermediary. Such action could be legal or illegal. Martin Luther King once wrote: "Nonviolent direct action seeks to create a crisis and foster such a tension that a community which has constantly refused to negotiate is forced to confront the issue. It seeks so to dramatize the issue that it can no longer be ignored."

The term civil disobedience was coined in 1848 by Henry David Thoreau in his essay "On the Duty of Civil Disobedience." Civil disobedience raises the stakes of the struggle by maximizing the psychological and physical obstruction.



METHODS

In his book *The Politics of Nonviolent Action*, Gene Sharp has categorized 198 methods of nonviolent action, which can be broken into three main types:

- 1) protest and persuasion (e.g., leaflets, pickets, vigils, marches, teach-ins)
- 2) noncooperation
 - social (e.g., social boycott, student strike, suspension of social activities)
 - economic (e.g., strikes, tax resistance, boycotts)
 - political (e.g., boycott of elections, civil disobedience of bad laws, draft resistance)
- 3) intervention (e.g., sit-ins, occupations, alternative economic institutions, civil disobedience of neutral laws, obstruction).

The consensus process requires one group member to be the facilitator, who helps the group clarify the decision to be made, keeps discussion focused on the topic at hand, picks out proposals from the discussion and submits them to the group, makes sure that everyone has a chance to explain her view of the proposal, and tests the proposal to see if any amendment is needed or if final consensus has been reached. Another group member is given the role of vibes-watcher to make sure that such things as overly aggressive one-upmanship, racism, sexism, or general insensitivity do not destroy the sense of group trust.

When a group member disagrees with an idea being discussed, he or she can express non-support in various ways: express objections but leave the others in the group free to take action on the idea independently, express reservations but go along if others think the idea is best, or, if doubts or moral objections are strong enough, block consensus completely. Any plan of action that is blocked in the consensus process must be dropped.

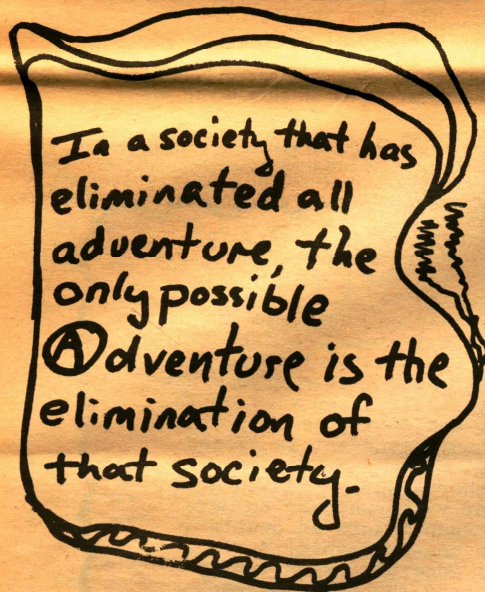
Consensus decision making helps to create an atmosphere of respect and supportiveness within a group and makes for equal participation for all its members.

A great deal of Wesleyan social life, particularly for freshpeople, centers around fraternities and fraternity parties. This is no accident, considering the ample allocation the Board of House Presidents (the committee that regulates and organizes the fraternities) receives from the student body tax kitty. This money, according to just about everyone connected with the process, is used to stimulate the campus social scene by providing parties, picnics and happenings to eager students. These functions are separate from things like dorm parties, social committee events, concerts, and semi-private parties. Without the college body tax funds fraternities would have a difficult time keeping afloat. In effect, the survival and flourishing of fraternities has become institutionalized at Wesleyan.

Their place in Diversity University hasn't always been so assured. They came within one vote of elimination by the Board of Trustees in the Sixties and by the early Seventies only a small percentage of Wesleyan students were active in frats. What has been labelled a conservative trend in recent years has not escaped Wesleyan, however, and frats seem much more of a presence than even a few years ago.

That presence has not always been a pleasant one. In 1980 a party thrown by a Wesleyan all-male fraternity erupted into an ugly racial incident at Traverse Square, the low-income housing project adjacent to the William Street High Rise. Eight members were found guilty by the Student Judiciary Board on charges of violating the Code of Non-academic Conduct. Earlier, pledges of another fraternity tacked a bloodied, blow-up female maniquin to the door of the Feminist House. Apologies were tendered by the brothers but the incident stood as a reminder of ignorant sexism at Wesleyan.

Wesleyan fraternities do not embrace a specific lifestyle or kind of person; they're too big and too numerous to do that. Rather, their problems lie in the very structure of their organization, which in too many cases is exclusionary, sexist and racist. Freshpeople enticed by the sibling-hood and fun of fraternities should beware of the institution they are supporting.



SAFE

SAFE, Inc., the Middlesex County Sexual Assault Crisis Service, was organized in June 1979 by Wesleyan women concerned about the problem of rape on campus. Since then, SAFE has evolved into a full-fledged community organization which serves the entire Middlesex County area. SAFE provides a 24 hour crisis counseling hotline, community education programs and counselor training classes, as well as many other services.

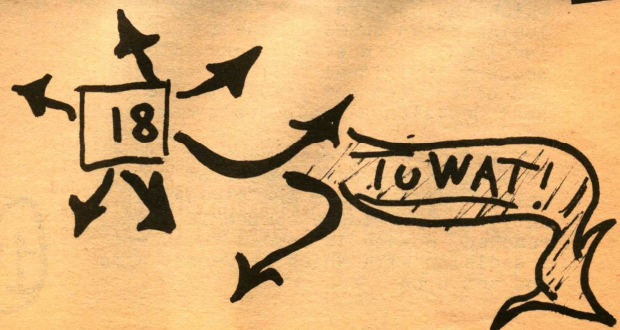
SAFE has received funds from the People's Haymarket Foundation, the Middlesex United Way and the Federal Preventive Health and Health Services Block Grant. However, we are still heavily dependent upon community support and conduct several canvassing drives every year in various towns in Middlesex County. This fall we will be spreading the word about our hotline and soliciting donations in Clinton on Saturday, September 25th and in Cromwell on October 23rd. Volunteer canvassers are more than welcome.

SAFE counselor training courses will begin October 5th in Old Saybrook and October 7th in Middletown.

Contact the office, 346-SAFE, during business hours for more info.

CAGM

Community Action for a Greater Middletown (CAGM) is an anti-poverty group providing all sorts of services to improve the lives of Middletowners and our community. CAGM has a staff of 100 and always welcomes volunteers interested in daycare, tutoring, senior citizen meals and working to help people conserve energy. The group's headquarters are at 93 Broad St and people interested in volunteering should call Tina Melendez or Dell Howell at 347-4465.



***** ** C E N S O R E D ** *****
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RAISING

HELL

BLOW THE WHISTLE ON ADMINISTRATIVE CORRUPTION

Do you work at a campus job? Are you interested in helping keep the Administration accountable for its actions? Do you have a line on any sources of "inside information?"

IF YOU ARE AWARE OF ANY INSTANCES OF WASTE OR ABUSE OF FUNDS, ABUSE OF ADMINISTRATIVE POWER, UNFAIR TREATMENT OF WESLEYAN EMPLOYEES, BUREAUCRATIC FOUL PLAY, OR ANY OTHER UNJUST, UNFAIR, OR OUTRAGEOUS GOINGS ON.....

DO SOMETHING ABOUT IT!!

CALL "WHISTLE-BLOWERS" HOT-LINE" at 347-5286.

WHISTLE-BLOWERS' HOT-LINE IS ABSOLUTELY CONFIDENTIAL, so you don't have to worry about getting in trouble for spilling the beans. We work with the Argus and the Hermes, and we follow up your information and leads (unless doing so would put you at risk). We believe that the first step toward stopping abuses of power is to expose them publicly.

This year, we already have material for stories on abuses of power by the Deans, financial mismanagement on a large scale, and one case of discrimination against a gay student. There is more to come.

Right now, we need information on Wesleyan's budget and budgetary procedures, and on hiring practices and staff pay scales. Whether you are a student or a member of the faculty or staff, your help will be appreciated. We especially appreciate Wesleyan documents and memos of the sort that is "not intended for public disclosure."

For further information, to answer questions or inquiries, or to report information, call c/o Human Rights House, 347-5286, and ask for George.



LAW AND ORDER

On March 17th, 1982, I was walking down Main Street in Middletown, towards the Portland bridge. It was raining out, and I had just split up with my friends. Suddenly, a Middletown police car pulled up to the curb and two cops got out of the car. They came towards me and asked me if I was Stephen Kachinsky. I said I was. "You're under arrest," one said and they both grabbed me and threw me up against their car. One of my friends was still in sight, so I flashed her a "peace sign". The police got furious at this and slammed my hand down on the roof. Then they cuffed me, read me my rights, and took me to the police station.

When I got to the station they told me I had been arrested on a court-ordered warrant issued for: "Possession of Marijuana with Intent to Sell" and "Risk of Injury to a Minor," both felony offenses. I was at a loss to explain the charges since I had no marijuana on me at the time and I've never in my life injured any minors. In spite of this \$1,000 dollar bond was set.

The real fun started when they put me in the holding tank and started searching me. They searched me all over and finally found a quarter gram of hash. When one of them placed the hash on the counter I made a movement towards the hash. In Middletown this is grounds for severe action. They both grabbed me and one pig, Artikes, twisted my arm upwards the back of my neck and shoved me to the ground. At this point I was thoroughly subdued. Still, the pigs hadn't had enough. Next Artikes pushed my head against a concrete wall, while O'Rourke (A pig who was roughly 6'4" and 250 lb.s) smashed my head against the wall. He did this about 10 to 15 times and finally stopped after I was bleeding. My head also swelled up four inches over its original size.



Later, when I told the captain I wanted to bring charges of police brutality, O'Rourke said "anyone who takes a swing at me deserves it". They talked with each other for a while, and I thought I overheard them making references to me as "Indian" and "radical". I was subsequently charged with "Interfering with an Officer" and "Possession of Hashish".

Considering my case is still in court I don't want to say much more. Who says there isn't a police state in Amerika?

Stephen Zippie!

3 LIVING IN MIDDLETOWN

It's not Shangri-La. It's not Cambridge, Williamstown, or Amherst. It's Middletown, and you're going to be living here for four years. I've lived here for four years and grown quite fond of this funky little town. Wesleyan and Middletown usually go their own separate ways, but what relations exist are mainly harmonious. The gnomies can be condescending and the townies resentful, but these are avoidable problems. What follows is a short sketch of the political and social life of the Middletown area, especially those aspects that affect the Wesleyan community.

Middletown has a large majority of Democratic voters and most of its political representatives would have to be characterized as "liberal". The Common Council endorsed the Nuclear Freeze last spring by a 10-2 vote. Many local progressives are associated with the Middletown Nuclear Freeze Study Group, the Community Health Center, Community Action for Greater Middletown (CAGM), and the Health Care Workers (Local 1199) and other unions. Middletown is more than 70% Roman Catholic. Almost half its residents are descendants of the inhabitants of a single Sicilian town, Melilli. The economic health of the town is strong compared to most communities its size in New England. The relocation to Middletown of a portion of the operations of Aetna Insurance Company is usually cited as the proof of this economic health. The myth of Aetna as an economic cure-all is widespread in Middletown, but it is a fact that more companies are moving into town than out of town.

In terms of basic shopping needs, Middletown is more than adequate, but you will notice that few shops are oriented specifically to the Wesleyan student business. The town is not economically dependent on Wesleyan; the university is not even close to being the largest employer in town. The town could survive without the university, and Wesleyan people who think otherwise are simply deceiving themselves. Still, your business and interest (lots of Wesleyan students do various types of volunteer work in town) are appreciated.

Local politics is complicated and sometimes bitter. The major controversy this year will probably be over the proposed new industrial park in the northwestern (Westfield) section of town. Both the northwestern and southeastern (Maronas) sections of Middletown are relatively undeveloped and heavily forested. Real estate and banking interests are preparing industrial/residential development in these areas. The November ballot will carry a \$3.2 million appropriation for city extension of utilities and roads to the proposed Richard Brooks industrial park. The voters are being heavily propagandized by the pro-development interests, and the issue will probably be approved. The taxpayers and residents of Middletown are the likely losers. After tax abatements and cost overruns, the increased revenue to the city will probably never cover the public expenditure. The natural beauty of Westfield will be destroyed for the profits of bankers, land speculators, and real estate developers.

Leading the overdevelopment parade is the current city administration of Mayor Michael Cubeta. Cubeta is a very skillful politician who seems to be maintaining his general popularity in Middletown. Cubeta likes to portray himself as a political progressive, especially to Wesleyan audiences. In the past, anti-Klan gatherings at Wesleyan have featured Mayor Cubeta. Ironically, the Cubeta administrations affirmative action record is so bad that the city is being called on the carpet by Reaganized federal agencies. Local liberals had great difficulty in pressing Cubeta to pick up the funding of crucial services that were cut back in the first year of the Reagan administration. As you might expect, Cubeta supported Carter over Kennedy in the 1980 Democratic primary.

The local newspaper, The Middletown Press, supports the more conservative elements in the Democratic party. If you would like to avoid being infuriated by right-wing editorials, you had better subscribe to the Hartford Courant instead.

Two long-term social and political problems affecting Middletown are overdevelopment and "gentrification", which reinforce each other. The local real estate interests have plans for condominium conversion and construction that will affect many areas of the city. As Aetna and other businesses relocate to Middletown, the local elite swells in size and influence. Connections between local business leaders and the decision-makers at Wesleyan deserve the attention of the Wesleyan community as a whole. No one can object to patrons of the arts and benefactors of the university. It is, however, necessary to oppose special arrangements that compromise the character of the university or add momentum to the local trend toward gentrification and the national problem of increasing inequality of power and income. The aid-blind controversy is one part of this issue of university relations with larger communities.

In short, "Itown" is not such a bad place for you to live, and if you happen to be politically active and progressive, you will find sympathetic people in town, people with whom you can work for the improvement of both the city and the university.

-- Jim Conley --

The following article is not meant to either encourage or discourage the use of drugs at Wesleyan. If you should choose to use drugs, here is some useful advice:

-Most of the "travel agents" on campus can be trusted. HOWEVER, it's always wise to stay on the safe side.

-If you're planning to take a psychedelic for the first time: take half the recommended dose. It's better to make that first trip a boring one than one you don't come down from.

-Most of what is sold as "speed" is little more than a mixture of caffeine and ephedrine. Perfectly legal. Somewhat effective. Too expensive usually.

-This year the drinking age is 19. What you do about that is up to you. I personally support the law because it helps keep booze out of the high schools. However, Wes isn't a high school and pot is equally illegal whatever your age. It's your choice.



-Mushrooms are generally safer than acid. Some people overcharge. I believe that dealers shouldn't profiteer on the sacrament; anything over six bucks a gram is probably too much.

-Would you spend \$50 for a half-hour high? Coke is so expensive, we think you should boycott it. It's an establishment, capitalist drug in the worst way and it doesn't even expand your mind. We know of quite a few people who tried to keep up their personal coke habit by dealing the stuff, and ended up in debt to the tune of more than a thousand bucks each. They were good folks who got stuck in a bad situation; don't make the same mistake.

-Don't be intimidated by administration propaganda. Dealing pot and other soft drugs discretely is relatively safe as long as you don't deal off campus. BUT as soon as you sell to highschool kids or other non-Wes people, you will probably get busted hard. Expanding your consciousness is a basic human right, but don't abuse your rights.

-Staying up late with the aid of stimulants may work occasionally, but doing it repeatedly may cause schizoid reactions.

SAFETY PURITY

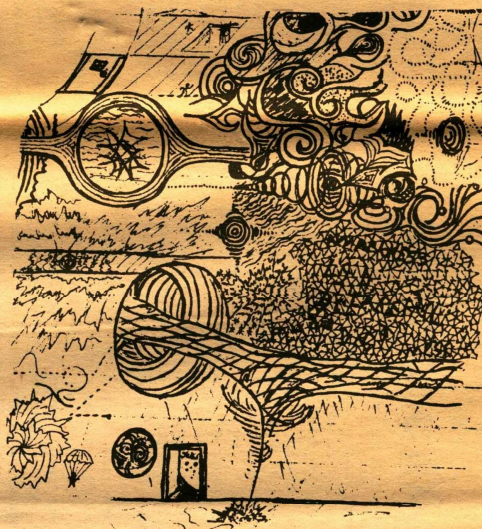
Wesleyan

-Much of the "coke" around here is very diluted.

-When trying a new brand of LSD, take HALF the recommended dose, same as if it was your first trip. Last year there were some excellent sugar cubes around. Problem was, the dose varied from the norm of 100mcg per cube to over 400. Some people were very surprised. Unless you want to take chances, avoid stuff that is so variable. Ask experienced pilots what airline they fly on before you make your flight plans.

-Taking booze and tranks at the same time is a very good way to turn into a vegetable. However, if that is what you want to do, we suggest you go for the Real Thing and try Harvard Business School.

-Pot is always the safest thing around. Wes is a veritable psychedelicatesen for good herbs and spices. Everything from standard Columbian to exotic imported and domestic herbs. Try before you buy, and beware "treated" pot.



-The best antidote for a bad trip is peace and quiet and the company of a close, trusted friend. Contrary to what I said last year, Niacin won't abort a bummer; it will only stop the visual hallucinations. Back when Niacin was used for re-entry, most bad trips were caused by fear reactions to hallucinations. Nowadays, most bummer are of a cognitive rather than perceptual nature and niacin won't get to that. In a real crisis, the Student Mental Health folks might be able to help, but there is good reason to believe they also blab to the Deans. The Middletown Community Health Center might be a good resource to check out. But the best way to avoid a bad trip is to prevent it by not taking a larger dose of something than you can handle. Never allow yourself to be "persuaded" to take a heavy trip if you don't want to. Most people who are involved with psychedelics have a good, careful attitude about this, so it shouldn't be a problem.

-An excellent resource book is Altered States of Consciousness, by Charles T. Tart. Some of the material is out of date but it's a great starting point. Available in the Psych dept library.

A Brief History

of Anarchism

There are a number of interrelated trends within the international anarchist movement, including mutualism, collectivism, communism and syndicalism. The following historical account of anarchist participation in various revolutionary situations serves to differentiate between one trend and another, and to illustrate the creative and practical application of anarchism within modern society.

This account is by no means a comprehensive history of anarchism. The discussion does, however, touch upon significant events and organizations, including the First International, the Paris Commune, the IWW, the Kronstadt Commune, the CNT-FAI, the Russian Revolution and Spanish Civil War. We also introduce influential anarchists, including Pierre-Joseph Proudhon, Michael Bakunin, Peter Kropotkin, Errico Malatesta, Nestor Mahkno and Buenaventura Durruti.

MUTUALIST AND COLLECTIVIST ANARCHISM, THE FIRST INTERNATIONAL, PROUDHON AND BAKUNIN

During the latter part of the 19th century, primarily in Spain, Italy, Belgium, France and Switzerland, Michael Bakunin and other anarchists began to implement anarchist theory as a means of organizing workers and peasants. Bakunin had been greatly influenced by the mutualist anarchist Pierre-Joseph Proudhon, a participant in the French Revolution of 1848. Both Proudhon and Bakunin rejected centralized authority and advocated public ownership of land, all services and means of production. They called for self-management through a federation of decentralized workers' associations. Proudhon emphasized the individual worker, while Bakunin placed greater importance on groups of workers and collective responsibility.

By 1868, when Bakunin joined the First International, also known as the International Workingmen's Association, Karl Marx and his associates had assumed leadership of the International. Bakunin aligned with other collectivist and mutualist anarchists who objected both to the secular and personal ways in which Marx attempted to control the International, and to the authoritarian Marxist notion of centralized socialism. Marx called for revolution orchestrated by a parliamentary workers' party, while Bakunin envisioned revolution by the spontaneous insurrection of rank and file workers, aided by dedicated, clandestine revolutionary cells. Eventually, the First International split over this, and over the issue of nationalization (state control) vs. socialization (workers' control). Both factions continued meeting separately, but the split at the Hague congress of 1872 effectively marked the demise of the First International.

Prior to 1872, the International successfully unified labor all over the world and infused workers with a sense of international solidarity. It stimulated the growth of trade unions, organized collections for the financial support of strikers in various countries and was instrumental in preventing the importation of non-British workers into England as strike-breakers. The anarchist faction of the

International, known as the International Workers Association (IWW), continues to operate at the present.

THE PARIS COMMUNE

Proudhonists, who advocated a federation of locally autonomous communes throughout France, were very active in 1871 after the defeat of France in the Franco-Prussian War. Napoleon III's Second Empire had collapsed, and the conservative provisional French government refused to pay members of the National Guard who fought during the siege. The Guard was largely composed of workers who mistrusted the French bourgeoisie. On March 18, 1871, government troops tried to remove National Guard cannons protecting the city of Paris and were met with armed resistance. On March 26, municipal elections were held and those elected formed the insurrectional Commune of Paris. Other communes arose at Lyons, Saint-Etienne, Marseilles, Toulouse, Narbonne, Limoges, Le Creusot, and elsewhere, but were immediately suppressed by the government.

The Communards in Paris proclaimed the Commune autonomous and established local control over economic, educational, cultural, political, and military affairs. They set up various administrative commissions, limited the salaries of public officials, opened free schools, established an artists' council, suspended rents, spread out payments of debts, expropriated property of the clergy and converted churches into social forums, abolished the police and army. More than 30,000 of the Communards, mostly former members of the Guard, were armed for defense of the Commune. Essential public services were efficiently maintained.

Above all, the Commune showed that workers are capable of running their own affairs. Fines were abolished in factories and working hours were shortened. Trade unions, workers' councils and cooperatives were organized in every district.

This progressive social program was short-lived, however. Government troops ruthlessly attacked the Commune, massacring more than 25,000 men, women and children. The Communards put up a courageous defense, establishing many barricades, but the Commune was finally suppressed on May 28, 1871. 50,000 Communards were arrested and 7,000 deported.

Given its brief existence and the necessary preoccupation with food and defense, the Commune put a remarkable number of socialist ideas into practice. At first Marx was inspired by the example of the Commune, though he was later to criticize its decentralism. As a spontaneous manifestation of mutualism and anti-statism, the Commune gave a strong impetus to the anarchist movement, not only in France, but the world over, especially in Italy, Spain and Switzerland.

ANARCHIST COMMUNISM, KROPOTKIN AND MALATESTA

Peter Kropotkin was one of the most articulate exponents of anarchist-communism during the years immediately following the suppression of the Paris Commune. He had in mind a decentralized society based on an integration of agriculture and industry, of town life and country life, of education and apprenticeship. Kropotkin was convinced that anarchism is the final stage in the development of mutual aid

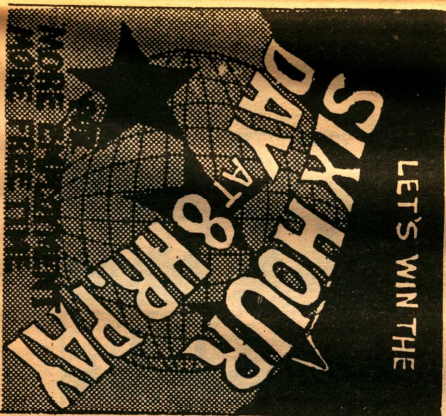
and cooperation as factors in evolution.

Anarchist-communism differs from collectivism on only one fundamental point—the way in which the products of labor should be shared. In place of the collectivist and mutualist idea of remuneration according to hours of labor, anarchist-communism posits the egalitarian, communal sharing of goods and services by everyone, regardless of one's ability to contribute. If goods are freely available, one tends to take only that which one can use. Anarchist-communism places great importance upon local communal organization and even local economic self-sufficiency whenever possible, as a guarantee of independence.

Kropotkin stressed voluntary cooperation and free association, while Errico Malatesta, an anarchist-communist engaged in continual revolutionary activity throughout his lifetime, emphasized the role of the conscious minority and of revolutionary action. He was a pragmatic anarchist who held that the task of the revolutionist is to make revolution—to transform society. He declared, "the insurrectionary deed, destined to affirm socialist principles by acts, is the most efficacious means of propaganda." Malatesta accepted the general strike as a step toward insurrection and expropriation, but unlike the anarcho-syndicalists, he did not believe that creating a mass movement through trade unions was essential.

ANARCHO-SYNDICALISM AND THE IWW

The French trade unions, or syndicates, re-emerged a decade or so after the suppression of the Paris Commune. Many anarchist militants joined the syndicates to organize strikes, slow-downs, and similar forms of direct action. Fernand Pelloutier and Emile Pouget in France, Rudolf Rocker in Germany and other anarcho-syndicalist activists believed that a free society could be attained by means of the general strike. Workers, organized into syndicates, first cooperate and strike to paralyze capitalism and the state nationwide, then take over and manage their own respective workplaces and finally form federations of workers' associations. Anarcho-syndicalists are mainly concerned with laborers, while anarchist-communists place equal importance upon production, distribution and consumption. In France, Italy and Spain, anarcho-syndicalists quickly gained a number of fellow travelers, though orthodox syndicalism,



contemporary I.W.W. graphic

Trotsky betrayed Mahkno. The Red Army turned against and finally defeated the Mahknoists in 1920.

The Bolshevik autocrats, however, soon faced another problem. Due to the bureaucratic tyranny and ineptitude of the Leninist government, workers and peasants were freezing and starving, especially in Petrograd. The Bolshevik authorities refused to allow workers to manage their own affairs, for example, to barter with peasants for goods needed for survival. Martial law was invoked in response to frequent protest-strikes. Laborers and sailors at the Kronstadt island naval fortress, including many anarchists, called for an insurrection against the Bolshevik State and a revitalization of autonomous soviet power under the slogan "soviets without Bolsheviks." Lenin and Trotsky assembled a huge army of select troops which attacked the Kronstadt Commune relentlessly, killing thousands, until its downfall, March 17, 1921. Even survivors and prisoners were executed in the reactionary move to stifle anti-authoritarian sentiment.

THE SPANISH CIVIL WAR, DURRUTI, COLLECTIVES AND COMMUNES

One of the most successful attempts to put anarchist principles into practice occurred in Spain. Although frequently clandestine, the Spanish anarchist movement flourished during the years following the suppression of the Paris Commune, especially in Catalonia and Andalusia. Revolutionary trade unionists organized the huge syndicalist Confederación Nacional del Trabajo (CNT) in 1910, shortly after the Spanish government had executed Francisco Ferrer—a world renowned anarchist educator who founded the Escuela Moderna. By 1927, anarchist militants within the CNT had established their own activist organization, the Federación Anarquista Iberica (FAI). The Italian factory councils of the 1920s, and the German Spartacist revolt, along with the Russian 1905 and 1917 revolutions, provided the Spanish workers with concrete experiences in self-management.

The CNT-FAI was decentralist and opposed to bureaucracy. Instead of national unions, member organizations were regional *sindicatos* unions comprised of workers representing a variety of trades and crafts. The national committee was elected each year from a different locality and all delegates were subject to immediate recall. By the onset of the Spanish Civil War (1936-39) more than two million workers belonged to the CNT, which is still active today.

During the Civil War, Communists with arms provided by Stalin fought alongside anarchists who compromised anti-statism principles by defending the Republic against a military rebellion led by Francisco Franco. The Durruti Column of anarchist militia was organized by Buenaventura Durruti. The Column, including anarchists who had formed urban guerrilla cells, defeated Franco's nationalist troops in Barcelona, Valencia, Catalonia, Aragon and elsewhere.

Prior to 1937, anarcho-syndicalists seized factories, railways and workshops in Catalonia and then managed the industries through workers' councils. In hundreds of villages in Catalonia, Levante, Aragon and Andalusia, peasants and anarchist-communists expropriated land and established Kropotkin-esque communes. The internal use of money was abolished, land was tilled in common, and goods were shared communally and equally. From an agricultural standpoint, many of these communes were more productive than the villages had been previously.

ANARCHISM'S GOAL IS THE FREEST POSSIBLE EXPRESSION



OF ALL THE LATENT
POWERS OF THE INDIVIDUAL

which sought to replace the power of the centralized state with the power of the centralized labor union, remained the dominant trend in syndicalism as an international movement.

In the United States, syndicalist ideas were manifested in the Industrial Workers of the World (IWW), founded in 1905 by Debs, De Leon, Haywood, Parsons and other labor organizers. The IWW was the first labor organization in America to include both skilled and unskilled workers, men and women, migrant workers, and workers of all races and ethnic backgrounds. IWW members often engaged in direct action, including agitation, boycotts, sabotage and sit-down strikes. Immediately before and after WWI, the One Big Union played a vital role in organizing American miners, loggers and unskilled workers, particularly in the struggle for an 8-hour workday, along industrial union lines with the general strike in mind.

The IWW grew from the traditions of American labor unrest that culminated in the Haymarket riot, a period of workers' agitation celebrated by the dedication of May 1, May Day, as a day of international workers' solidarity. With 100,000 members by 1912, the IWW as well as anarchists such as Emma Goldman and Alexander Berkman, took an anti-militarist stance during WWI, encouraged resistance to conscription, and supported the Russian Revolution of 1917. Consequently, the U.S. government embarked upon wholesale suppression of the IWW, imprisoning many members and deporting many anarchists. Even so, the IWW organized a strike of 10,000 miners in Colorado during the 1920s, and many actions thereafter. Today the IWW has an international membership and continues to publish a monthly newspaper called the "Industrial Worker." The union's strength at present lies in numerous self-managed print shops and other cooperatives affiliated with the IWW.

THE RUSSIAN REVOLUTION, MAKHKO, AND THE KRONSTADT COMMUNE

While revolutionary syndicalism proliferated throughout France, Italy and Spain, collectivist and communist anarchism thrived in Russia. Initially, the Russian Revolution and Civil War (1917-1922) developed according to Bakuninist principles. At the outset, in 1917, the conservative czarist State and its institutions were destroyed and soviet reminiscent of the Paris Commune sprang up all over Russia. The soviets were councils characterized by self-management and comprised of workers, soldiers and peasants who expropriated factories and land. Vladimir Lenin, head of the burgeoning Bolshevik Party, gave lip service to the soviets and appointed Leon Trotsky to mobilize and coordinate an insurrection against the liberal provisional government "on behalf" of the soviets. The Bolshevik Red Guards and armed revolutionary workers, soldiers and sailors, among them many anarchists, fought side by side throughout Russia.

The revolutionary movement defeated the provisional government and the Bolshevik Party assumed power with a cabinet composed of Bolshevik Commissars. Lenin and Trotsky erected an authoritarian State apparatus to prohibit self-management by the soviets and to suppress anti-statist activity. In spite of numerous attacks by Trotsky on anarchists, one in particular helped the Red Army battle internal bourgeois elements which threatened the Revolution.

In the Ukraine, peasants were organized into a revolutionary militia by the anarchist Nestor Mahkno. The Makhnovshchina established a number of anarchist communes and, using superb guerrilla tactics, successfully defeated both Austro-Hungarian troops occupying the area and the counter-revolutionary White armies. Nevertheless,

In May, 1937, fighting broke out between Stalinist communists and libertarian anarchists, resulting in the suppression of the latter and contributing significantly to Franco's eventual victory. Even though the collectivized factories were soon taken over by the central government, and many communes were destroyed by the Communist army and Franco's troops, the Spanish anarchist collectives and communes served to substantiate anarchist theory.

UP TO THE PRESENT

WWII did not end anarchism's influence. Many socialist revolutions and regimes have taken into account the idea of workers' self-management, as the examples of Yugoslavia, Algeria and China (in particular during the Cultural Revolution), make clear. Rebellions in Eastern Europe—Hungary in 1956, Czechoslovakia in 1968, and Poland intermittently since 1947—relied on the idea of workers' councils and workers' self-management as an alternative to state and party managed economies, and the autonomous power of labor is still being felt in Poland today. The dramatic May-June 1968 events in France, where workers and students united in a temporary insurrectional general strike which included factory occupations and street barricades, inspired



proper) have not achieved the conference or contact with young workers characteristic of European Autonomy, but anarchism remains alive in the Social Revolutionary Anarchist Federation, the Anarchist Communist Federation, the Movement for a New Society, and the New England Anarchist Federation, not to mention publications such as *Open Road*, *Fifth Estate* and *Work and Pay*. In particular the anti-nuclear movement has benefited from anarchist ideas, as the Clamshell Alliance and Direct Action at Seabrook well illustrate. Anarchism, far from being an historical anachronism, is a vital and growing current political trend. European anarchism. Its legacy can be found in the Autonomist movements of Italy, Spain, Switzerland, Germany and Holland. The Autonomists are street fighters, house squatters, disillusioned young workers and rebellious students who are revolting against corporate state capitalism and state socialism. In the United States, the decentralist emphasis of Students for a Democratic Society was abandoned as varieties of Marxism-Leninism gained hold in the organization. Anarchic trends in the anti-war movement and the New Left (pacifists, Diggers, Yippies, and anarchists

South African Investments

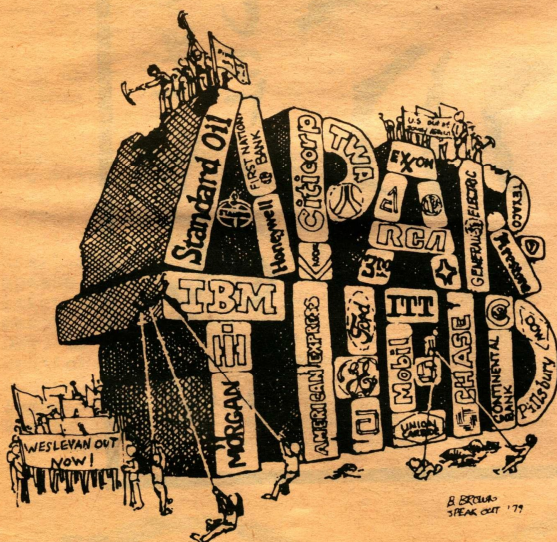
apartheid *n* [Afrik, lit., separateness]: racial segregation; *policy*: a policy of segregation and political and economic discrimination against non-European groups in the Republic of South Africa.

Wesleyan University supports the racist apartheid regime in South Africa through \$12½ million of investments in corporations that have South African subsidiaries.

South African Action Group (SAAG) emerged in 1977 as a means of pressuring the Board of Trustees to divest from South African investments and spreading the information about apartheid, corporate investment, and Wesleyan's complicity thereof. Two hundred students occupied the President's office for ninety hours (April 14-18) in 1978, demanding divestment.

To make a long story short, the subcommittee of the subcommittee of the subcommittee of the Board of Trustees charged with investigating South African investment suffers from the disinterest if not disdain of the trustees. The members of this South African Investment Task Force (usually two or three overburdened students) may only investigate one corporation at a time. They are supposed to determine, through delay-prone and complicated correspondence with the corporation, whether or not that corporation is acting as an instrument of "progressive change" in South Africa.

**PROGRESSIVE CHANGE
THROUGH CORPORATE
INVESTMENT
IS A MYTH**



The mere presence of a corporation in South Africa contributes psychologically, economically, and politically to apartheid. Even if the corporation were well-meaning, it would still be subject to racist South African laws. Moreover, many American corporations in South Africa are blatantly linked to the oppression of Blacks and Indians, by supplying vehicles, computers, fuel, and technology to the police and military apparatus.

In spring 1982 SAAG circulated a petition demanding divestment, especially from those corporations which unquestionably contributed to the lifeblood of the apartheid regime.

**STOCK DIVESTMENT IS
NOT AN END IN ITSELF BUT A
MEANS TO SUPPORT THE
SOUTH AFRICAN
LIBERATION STRUGGLE**

The South Africa Action Group plans to continue fighting for full divestiture from South Africa. For more information, or to get involved, call the Human Rights House 347-5286, or contact Julie Croston at Box 1319.

THE TOP

5

Wesleyan's five
largest investments
in South Africa

corporation	value of shares as of 11/10/81
INTERNATIONAL MINERALS AND CHEMICAL	\$1,084,875
UNION CARBIDE	1,028,625
EXXON	972,000
GOODYEAR	969,375
NEWMONT MINING	810,000